

Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

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Select Poetry.

LEONA.

BY JAMES G. CLARK.

Leona, the hour draws nigh,  
The hour we've waited so long,  
For the angel to open a door through the sky,  
That my spirit may break from its prison and try  
Its voice in an infinite song.

Just now as the slumbers of night  
Came o'er me with peace-giving breath,  
The curtain half lifted revealed to my sight  
Those windows which look on the kingdom of light,  
That borders the river of death.

And a vision fell solemn and sweet,  
Bringing gleams of a morning-lit land;  
I saw the white shore where the still waters beat,  
And I heard the low lull as they broke at their feet  
Who walked on the beautiful strand.

And I wondered why spirits could cling  
To their clay with a strange and sigh,  
When life's purple autumn is better than spring,  
And the soul flies away like a sparrow, to sing  
In a climate where leaves never die.

Leona, come close to my bed,  
And lay your dear hand on my brow;  
The same touch that thrilled me in days that are fled,  
And raised the lost roses of youth from the dead,  
Can brighten the brief moments now.

We have loved from the cold world apart  
And your trust was too generous and true  
For their hate to o'erflow; when the slenderer's dart  
Was ranking deep in my desolate heart,  
I was dearer than ever to you.

I thank the Great Father for this,  
That our love is not lavished in vain;  
Each germ in the future will blossom to this,  
And the forms that we love and the lips that we kiss  
Never shrink at the shadow of pain.

By the light of this faith am I taught  
That my labor is only begun; (fought  
In the strength of this hope have I struggled and  
With the legions of wrong, till my armor has caught  
The gleam of Eternity's sun.

Leona, look forth and behold,  
From headland, hillside, and deep,  
The day-kings surrender their banners of gold,  
And twilight advances through woodland and wold,  
And the dews are beginning to weep.

The moon's silver hair lies uncured  
Down the broad-breasted mountains away;  
Ere sunset's red glories shall again be unfurled  
On the walls of the west, o'er the plains of the world,  
I shall rise in a limitless day.

O! come not in tears to my tomb,  
Nor plant with frail flowers the sod;  
There is rest among roses too sweet for its gloom,  
And life where the lilies eternally bloom  
In the balm-breathing gardens of God.

Yet deeply those memories burn  
Which bind me to you and to earth, (years  
And I sometimes have thought that my being would  
In the bowers of its beautiful home, to return  
And visit the home of its birth.

'Twould even be pleasant to stay,  
And walk by your side to the last;  
But the land-breeze of Heaven is beginning to play—  
Life shadows are meeting Eternity's day,  
And its tumult is hushed in the past.

Leona, good bye, should the grief  
That is gathering now, ever be  
Too dark for your faith, you will long for relief,  
And remember the journey, though lonesome, is brief  
Over lowland and river to me.

A LECTURE ON ANDREW JACKSON DAVIS AND SPIRITUALISM.

Preached by Rev. W. E. Copeland, Unitarian Minister of Emporia, Kansas.

[Reported for the Journal.]

No course of lectures on the great religious movements of Christendom, would be complete without a consideration of that religious development called American Spiritualism; or, as Davis has termed it, "The Harmonical philosophy." No one of the sectarian leaders is more remarkable than Andrew Jackson Davis. Spiritualists will deny that Davis is their leader. No embodied being is a leader; many have been used as instruments by disembodied spirits, yet to the outside observer it becomes apparent that Davis has impressed upon Spiritualism the peculiar ideas and phraseology of the Harmonical Philosophy. So far as this religion is orderly and definite, it is through the labors of Davis. He passed his early life in poverty and surrounded by ignorance. He had none of these advantages which other religious leaders enjoyed. From early youth he was frequently in that passive state peculiar to all clairvoyants. His mind was inactive and sluggish. In his normal condition he was ignorant, ordinarily beneath the average in mental ability; in the clairvoyant condition all was changed. He was by some power illuminated; his vision pierced beyond the matter by which we are surrounded; his English, though peculiar, is good; his mind is active, and he towers above all the minds about him. We may laugh at his philosophy; we may deny his vision, and yet that philosophy has not only become the religion of millions, but has influenced largely all Christendom.

Davis, like Swedenborg, tells us what he has seen and heard. He does not imagine, but records his actual experience. He had no education; could scarcely read and write when he began his truly remarkable career. His father was, during the early part of Davis' life, a drunken cobbler; his mother, a hard-working, suffering woman, often fell into those peculiar spiritual states, which her son all his life exhibited. His father thought the boy an imbecile, not worth his salt. The mother shielded him from the drunkard's violence, and had faith in his future.

At an early age he was mesmerized, and under mesmeric influence prescribed for the sick, giving exact descriptions of their disease, and with remarkable accuracy indicating the remedy. During this period he heard voices not belonging to mortals, and saw strange but

inspiring visions. He not only examined patients present, but those at a distance, describing their surroundings and then the patients themselves.

Another peculiar development was added to the medical practice, under the mesmeric power of the Rev. Wm. Fishbough, of Poughkeepsie, New York. Davis, in the clairvoyant state, delivered the course of lectures published under the title of "The Univercelum." When we remember that the young man could not speak a grammatical sentence, much less write one, this book is one of the wonders of the world. Treating of creation, physical science, mental science and theology, a treatise is prepared in many important points agreeing with the most advanced thought upon these subjects. I do not say too much when I assert that, considering the source from whence it came—a sickly, ignorant boy—the Univercelum is the most remarkable book ever written. If a man has ever been inspired, Davis was. Not one theory contained in the Univercelum or "Great Harmonia," could have been originated by the young man in his normal state. If experience is worth anything it would teach us that Davis was assisted by some power outside of himself; nor were any of his companions better prepared than himself.

Davis was soon enabled to enter this clairvoyant state independent of any mesmerizer. Other books in rapid succession followed the Univercelum, all marked by their advanced thought, a plainness of speech upon subjects usually neglected, and a keenness of insight unusual even in the best educated. In the clairvoyant state Davis saw plainly the interior of the body, read the thoughts of those present, clearly described localities and individuals at a distance, and finally, like Swedenborg, saw the angels and the spirit-world.

In his latter book Davis describes the spirit-land with the minuteness formerly applied to the earth. He does not speculate, but simply relates what he saw and heard. I have no hesitation in declaring that A. J. Davis is the most remarkable man of modern times—however much we may differ with his conclusions, or laugh at his descriptions. We can not but wonder at the power which enabled an ignorant boy to propound a system of philosophy at once simple and comprehensive, which no thinker carefully prepared for his work by life-long study, has excelled.

In many particulars I would amend the Harmonical Philosophy. From some conclusions I would dissent. Much trash is mingled with profoundest wisdom, but the series of books written by Davis contain a compendium of theology and morality, which, made a part of one's life, can not well fail to make of the disciple a genuine Christian.

As regards physical science, Davis in general taught Darwinism before Darwin wrote a word. In physiology he approaches Herbert Spencer. In theology he is a liberal Christian of the advanced school. Without study he has become an educated man, and now lectures in the natural state as much as he formerly did in the abnormal condition. The Harmonical Philosophy, which he substitutes for religion, consists in a knowledge of the laws of God, and an obedience thereto. On all questions of reform he is on the right side. Practical morality is the remedy for all evils, and this he applies to all departments of life, approaching boldly the sexual relations, defining their laws and demanding obedience.

Some have insisted that he was merely an instrument in the hands of some great thinker; but among his friends and associates, we look in vain for said thinker. None of his friends agreed with him. He shocked their prejudices. Some laughed; some sneered; all objected, and yet he calmly preaches the Harmonical Philosophy. No one at the time accepted his views in their entirety. To-day millions are his disciples. No one can study his character, his life and his works, without confessing that they have a problem which they are unable to solve. The Orthodox talk much of the devil, and reject Davis' system as heretical; but it none the less deserves our careful consideration.

It is not my purpose to consider at length the Harmonical Philosophy. Read the RELIGIO-PHILOSOPHICAL JOURNAL; listen to the Spiritual lectures, and you can learn what it is.

We find all about us, in town and country, in the church and out of it, Spiritualists; or, men and women who believe that the spirits of the departed communicate to us who are living on the earth. This is simply a fact which we may accept or reject; but these Spiritualists claim to have a new religion. We may accept the fact and remain Christians; accept the philosophy, and we must go outside the churches.

This wonderful reformation, revival or whatever you choose to term it, is worthy the careful study of scientist, philosopher or theologian. Whether the fact of spirit communion be true or false, here are millions of Spiritualists, who claim that the miracles of the New Testament are repeated to-day. Reject them now, and you must reject the New Testament record. Indeed, in the admitted facts of Spiritualism, I find the strongest argument for the authenticity of the gospel narrative. I find in them the best weapons to defend the miracles of the gospels from the attacks of those who deny them. The churches, when they reject the facts of Spiritualism, are throwing away the very means ordained of God to firmly establish the truth of the New Testament. But I wish to consider, rather, Spiritualism as a religion and Davis' connection therewith. The faithful will tell you that their religion is derived from the teachings of spirits through mediums. This is partly true; hundreds have thus formed their philosophy; and yet, tracing the progress of this wondrous movement, we find its origin in the Harmonical Philosophy of Davis.

I have for years watched Spiritualism, read its books and heard its lectures, and I can find but little which Davis did not teach before a medium spoke, and that little is only an amplification of some points in the Harmonical Philosophy. Davis is the father of the religion called Spiritualism. His lectures are the fountains from whence flow the water of life, with which our Spiritual brethren sate their thirst.

We are more interested in considering the religious part of Davis' works, and these are mainly a repetition of Unitarianism, differing in some points, but in the main agreeing. On the whole, so far as theology is concerned, Unitarianism and Spiritualism are one. The same unity of God, and humanity of Jesus, continued inspiration, human divinity, eternal progression, certain punishment—implicit obedience is taught by each. Yet Davis knew nothing of Unitarianism, and his Universalist friends soon parted company with him. I do not hesitate to say that the world owes as large a debt for religious light to Andrew Jackson Davis, as to Luther, Wesley or Channing. To use the language of the Quakers, he has borne persistent testimony against the evil of war, of intemperance, of profanity, of prostitution, legal and illegal; of slavery, whether civil or religious. He has written extensively on the importance of a careful selection, after close study of each other's nature, of husband and wife. He has raised a loud protest against legal prostitution. He has written plainly and reasonably concerning marriage and maternity. He has fearlessly investigated those evils of society which others have shrunk from, and has plainly indicated the remedy. I know of no teacher or reformer who has said so much that is true and philosophical on the subject of social science. His writings have been read far and wide, and have exercised a deservedly great influence on the religious life of America—contemned by men of science—persecuted by theologians. No reformer of modern times has done more to advance the moral life of the community. A radical he undoubtedly is, but unlike many of the other radicals, he constructs as well as destroys. His style is peculiar, not easily understood, bombastic and puerile, yet the thought is most valuable, and many popular writers and preachers owe more than they would confess to A. J. Davis. Certain is it that no living American has exercised so potent an influence on the religious thought of his country. He has many followers, even among those who scorn his pretensions. I do not deny that absurdity and error is found in his books, but truth and sound reason is there too, and no one can read the Great Harmonia without benefit.

The other reformations which we have considered, have either been popular movements, or more frequently the work of some master mind.

American Spiritualism, the religion of millions, alone looks to an ignorant, sickly, common-place boy, as its parent and inspirer. Andrew Jackson Davis stands to-day among the wonderful phenomena of this new reformation as the most wonderful. I am not ashamed to confess that he has taught me many things, while I do not rank myself among his followers. I should be faithless to my position, did I not place him among the leaders of religious thought; did I not assign to Spiritualism a place among the religious systems. Like the other denominations about as Spiritualism has crystallized into a sect, perhaps as bigoted as any other. It has confirmed the faith of hundreds of skeptics in the immortality of the soul; is the most effective cure of materialism. It has directed the attention of the people to social science; it has revealed many laws of God neglected by others; it has insisted on personal righteousness, and yet it is, in some respects, a superstition as degrading as Romanism. For an infallible pope it has an infallible medium. Davis has never claimed for himself supernatural powers, though to him and other mediums such powers have been attributed by the multitudes.

Spiritualism as a religious system is deserving of more attention than has yet been bestowed upon it; both as containing much truth and as being the faith of thousands of good men and women. While I deplore the creed theories—the exploded hypotheses of the past restated as new truths, the extravagancies of many Spiritualists, the superstition of others, I can not but admit its important contributions to the theology of the church of the future. When Spiritualism lays aside its superstitious reverence for mediums, its fanaticism, its extravagant pretensions and submits its theories and revelations to the crucial test of reason and common sense; when it is content to take its place among other views of truth, as one among many, and not the only one—then in the study of comparative theology it will take a high position. When Christians cease to treat Spiritualists as pretenders, and Davis as a false prophet, the movement and its father will be ranked among the chosen agents of God for the perfection of humanity. In forming the theology, the religion of the church of the future, Davis and Spiritualism have an important part to play. Let me say again, that sufficient attention has not been given to a religious movement, which numbers more adherents than even Methodism; which, in many respects, has showed admirable adaptation to the genius of the American people; which is progressive and receptive of new truth. But its doom is sure, unless it presents to the people some well digested system of truth; unless the wild vagaries of its teachers are superseded by severe thought; unless it has something to depend upon, other than the temporary enthusiasm of its media.

As regards the basis of Spiritualism that individual spirits speak through human organisms, so far as I am concerned, I can only say not proven. As regards the claim of the Harmonical Philosophy to a place among the relig-

ions of the world, and Davis to a place among religious teachers, I can only say, that to no system of modern times, to no sect leader do I more gladly assign a place as a system and teacher of true religion. Spiritualism, with all its absurdities and vagaries, is doing more than all the sects put together to establish a rational religion, and to confirm a true morality and a correct science of society. While rejecting the claims of media to possession by disembodied spirits, while deploring their many extravagances, I honor their courage in fearlessly discussing the most vital questions of the day. I applaud their attempts to reform a corrupt church in society. I can not forget how, single-handed, amid laughter and contempt, they have probed the festering sores of the body politic, and prescribed a remedy. I can not forget Emma Hardinge, T. G. Forster, William Denton and Lizzie Doten, while I grieve at their hostility to Christianity. I do not wonder, as I recall the bitter hatred and malignant lies of Christian preachers, and am willing to excuse many of those attacks directed rather against the form than the spirit of Christianity. And I can see that because of those attacks, false forms and erroneous doctrines are crumbling, and I can, with certain expectation, look forward to a union between Spiritualists and Christians on the common ground of a rational Christianity or true religion, when the wonders of Spiritualism, with those of an older time shall receive a correct scientific solution, when the perturbed waters shall settle, the froth and scum blown away by God's spirit, and the true Christ once more seen and formed within us, shall lead all sects and religions to a common union, and the true church shall be reared on enduring foundations.

To secure this much wished-for result, I call upon Christians to lay aside their bigotry, prejudice and superstition, and use their reason, acknowledging the truth by whomsoever revealed; and I call upon Spiritualists in studying Christianity, to look to the spirit rather than to the letter, and no longer cherish a sectarianism almost as narrow as that shown by some Christian sects.

Spiritualism in England.

MANIFESTATIONS IN HYDE PARK HOTEL.

[From the Spiritual Magazine.]

Mrs. Berry has a suite of apartments in the above hotel, and has had a cabinet constructed for the purpose of obtaining spirit manifestations in her own rooms. This cabinet is just sufficiently large for two persons to be seated in, and is inclosed by two gates, secured by a slip bolt, and a stout iron bar fastened by a padlock, of which at these seances Mrs. Berry keeps the key. Between these gates and a pair of outer doors is a space of seventeen inches, and in each of these doors is an aperture six inches in diameter, with a curtain inside to shut out the light. Candles are placed for the light to fall full upon these apertures, through which, when the spirits have drawn aside the curtain, hands are shown.

In the evening to which we are about to refer, not only full-formed hands but baby hands were thus shown. Articles placed in a cabinet, or taken by the occult agency from the rooms, or from outside the house, whence is sometimes wholly unknown, are thrown out or handed to those present.

But a manifestation of a still more remarkable kind occurred on the evening of Wednesday, January 24th. The mediums, Messrs. Herne and Williams, were in the cabinet, which was bolted, barred, and padlocked, as described. After other manifestation had occurred of the kind indicated, the mediums were thrown through the doors, or, as Mrs. Berry expressed it to us, came rolling out; the gates, it was found on examination, remaining fastened and the iron bar undisturbed, the key of the padlock still in Mrs. Berry's pocket. On entering the adjoining room, the heavy couch, with other articles of furniture, were found turned over on the floor, without injury to them, and so noiselessly that the movements had not been heard.

On the following Wednesday evening the spirits showed their power by smashing the cabinet. The seat was torn down, the gates knocked to pieces, the iron bar was bent nearly double, and the hinge which fastened it to the gate broken across. How these things were done, like many other things, is a mystery.

We give the account as we had it from the lips of Mrs. Berry, and from the Rev. G. C. D., a Clergyman of the Church of England, who witnessed these things. We have seen the wreck of the cabinet and the bent iron bar and broken hinge. We think it would have been impossible for the mediums to have bent the bar as we saw it, even had they been free and outside the cabinet, instead of prisoners locked up within it.

A LADY CARRIED AWAY BY SPIRITS.

On Saturday, February 17th, I went to the rooms of Messrs. Herne and Williams, 61 Lamb's Conduit-street. Eight persons were present. Having taken our seats, Mr. Williams closed the folding-doors, leaving the gas burning brightly in the front room. He locked the doors, and handed the key to a lady who was present, and took his seat.

Two minutes had not elapsed before I felt the passage of some drapery overhead, and directly afterward all exclaimed that some person was on the table, and various conjectures were made as to who it could be. A light was obtained, when I, who was nearest to her face, recognized her as Miss Lottie Fowler. She was in a deep trance. The pulse, however, which I felt immediately, was full, but rapid and fluttering, as a person's under the influence of great excitement. Afterward this subsided, and became gradually weak and

feeble, but rapid, as in an extreme state of exhaustion.

During her trance, she was frequently influenced by a spirit, "Annie," who spoke distinctly in her own characteristic way, and endeavored to describe the manner in which she was brought. She stated that her medium would sleep and remain in the trance condition until half-past eight, but that we were to continue sitting, and wait for further manifestations.

Miss Fowler when she awoke from her trance became greatly excited—would not credit what had happened. When she was come sufficiently to herself, she gave the same account which the spirit "Annie" had previously given—to the effect that she had left her home in Keppel Street, Russell Square, at seven o'clock, proceeded to the corner of Tottenham Court Road, and there entered an omnibus going up Oxford Street, as she was on her way to Mrs. Gregory's. She felt sick, but that was all she could call to memory; she knew nothing more after that until her return to consciousness in our midst.

During her entrancement the spirit stated that Messrs. Herne and Williams were about to have a new development of mediumship, and that they would each have a name written on their hands during the evening. When a light was obtained, each had a name written on the skin of the hand and arm in blood-red letters. The next morning Mr. Williams called to see me, and whilst we were conversing about the matter, the name of a dear friend of mine in spirit land gradually appeared on the back of his hand.

MESMERISM AND SPIRITUALISM.

An experiment of a very instructive character took place lately at the circle held by the military at York. They have a lady medium, who is so very negative, or sensitive, that a mesmerist who visits the circle declares her to be a first-class subject for magnetic experiments. The spirit of a deceased mesmerist also visits the circle, and controls the medium to produce very beautiful mesmeric phenomena. This occurs in the absence of the mesmerist in the flesh, as well as in his presence. On one evening, lately, Captain —, the mesmerist, was present, and witnessing the experiments of the spirit-mesmerist, he desired to be allowed to try his power on the circle. It was granted, and he commenced to exercise his power, which caused a lady present to leave the circle and follow him away from the table. The spirit-mesmerist was still present, in control of the young lady, his medium, and caused her to dart away from the table, immediately relieving the lady from the influence of Captain —. She then placed herself in an antagonistic attitude to the Captain, as if in defiance of his mesmeric power. This is a most interesting case. Here we have a young lady, by temperament the very opposite of a mesmerist, when under influence become a powerful operator, and, without instruction in the subject, exhibit all the knowledge of an experienced mesmerist. When a powerful mesmerist is confronted by this entranced girl, it is found that she is more powerful than he is, and can thwart his influence over his subjects. It is often said that the trance is simply "mesmerism." If so, then who is the mesmerist in this case, so powerful as to turn a negative subject into a positive operator? In many instances we have known circles entirely ignorant of mesmerism have the most striking experiments produced by mediums under control, thus showing that a mesmerist was present, though not in the form. Here, then, is an instance in which matters unknown to the circle have been communicated through the faculty of mediumship.

Josephine S. Griffing.

IN MEMORIAM.

"Green be the sod above thee,  
Friend of my early days;  
To know thee was to love thee,  
To name thee was to praise."

In my girlhood years, when my whole soul seemed one outburst of enthusiasm for the cause of reform, with what sweet emotion I was wont to gaze upon the angelic face of Josephine Griffing, and pray to grow into a loving womanhood, so pure, so true, and so faithful, and to become, like her, an earnest laborer in all humanitarian work.

Beautiful soul! in fond memory I behold thee now, as in the days of long ago, walking in the charms of thy womanly dignity—every movement so full of grace, every manner so full of gentleness; every look so full of love, every word so full of kindness, every act embalmed in the holy spirit of charity.

To my young heart it was even a blessed joy to meet thee. Even now thy warm kiss seems fresh upon my lips, and the magnetic thrill of thy fond embrace seems lingering round my form. The gentle music of thy voice is sounding in mine ears like the tender cadence of a sacred song; for how precious to those whose aspirations yearn to live a true life are the words of encouragement breathed from loving souls like thine. What a contrast between such a friend and those who are cold and distant! In what a paradise of joy could we live, to be surrounded by such congenial associations as the beauty of thy soul attracted.

The furrows upon thy brow, and the lines of care upon thy face told too plainly that thy heart had passed through the trying ordeals of affliction. God bless thy orphan children, and bid them feel that to their sainted mother the change is welcome and joyous.

Blessed spirit, I pray to live in such an atmosphere of truth that thy pure spirit can approach me, and breathe thy loving influence o'er my soul.

SADA BAILEY.  
Laporte, Ind.



Original Essays.

Magnetism and Statuolence.

BY W. H. HOAG.

In Vol. 11, No. 19, of the JOURNAL, Wm. B. Fahnestock, on Statuolence, etc., said: "Statuolence is a condition from the will of the subject, and is a state in which cures are most easily and positively effected."

And why are cures most easily and positively effected when in the magnetic state which he chooses, for reasons best known to himself, to call by the name of statuolence—a meaningless term when applied to the magnetic condition? Simply because the patient is in a passive state, and an equilibrium is established which relieves him, or her, of all pain; but if the equalization is not continued, the pain or disease returns, as nature abhors a vacuum; consequently the sick person can not supply the demand that nature requires to keep it in a healthy state.

Before proceeding any further, I will inquire into the cause of a derangement of the system. It is a well established fact that all bodies, both animate and inanimate, contain more or less caloric, and without this agent no living substance could exist; consequently, from a lack of this vital force (caloric) the human system becomes diseased.

To illustrate more clearly, I will give you the condition of the human system when laboring under a plus or a minus condition.

The laws that govern nature are uniform; there is no clashing among them; were there any, the universe of material systems would exhibit one terrific scene of anarchy and chaos. The proposition that like causes produce like effects is self-evident. The chemical changes are all wrought by the direct agency of electricity. The further elucidation of the identity of caloric and electricity will be referred to in its appropriate place. We shall there collocate, we think, such a formidable array of additional facts as must convince the most skeptical. But enough has been said, we presume to prove that caloric, which is the cause of the germination of all seeds, and the principle which vivifies the embryo of the egg, is electricity, and produces these effects by the known chemical influences of that agent. With the single remark that, if the subject be closely scrutinized, it will be apparent to every one that the reproduction and continuation of every species of animals, as well as vegetables, is owing to an electric cause, we pass on to the consideration of its preserving and healing agency.

Having shown that caloric, or electricity, is the generating agent of mere animal life, we shall now endeavor to show that it is a more essential agent in the continuance of that life, and in the preservation of health, than men have, at a superficial glance, been apt to imagine.

Health, I consider to be the equilibrium of the electrical condition of the human system; for instance, the more perfect that equilibrium, the more perfect the health, as before stated.

Disease, on the contrary, is either a plus or a minus condition of the whole system, or an unequal electrical state of the same, making one part plus and the other minus, thereby causing obstructions to and stagnation of the nervo-vital fluid. We will, for a moment, examine into the condition of the human system when minus, and ascertain whether the facts in the case will sustain our theory. What are the phenomena, for instance, attending the distressing complaint of diarrhoea, cholera morbus, or Asiatic cholera?

The system is in a deeply minus condition; the surface is cold; the blood scarcely circulates in the veins, leaving the extremities in a chilled condition; the skin assumes a bluish cast; no perspiration starts from the pores, but if there be any moisture, it is a cold, clammy suffusion, the same as dew. Having left the surface and extremities, the vital current rushes with tremendous pressure upon the heart and main internal arteries; the delicate membranous coating of the stomach and alimentary canal become turged and inflamed, and, in some cases, raw, ulcerated and suffused with blood; the breathing is labored, as though the lethargies of a night-mare pressed upon the vital apparatus; the breath becomes hot and scalding, and death makes rapid and giant strides upon the debilitated constitution.

Now, I ask, in this minus condition of the system, can a person, by an act of his own will, throw himself into the magnetic, or (as Dr. Fahnestock will have it) statuolent, condition, and supply his own system with the vital fluid necessary to restore and produce an equilibrium?

We answer emphatically, no;—if nothing else would prevent, the debilitated condition of the person would do it. We deny that any person by the will-power alone, can, without the will of an operator, throw himself into that condition. The Doctor acknowledges this on page 72 of his work on Somnambulism—or its equivalent:

"It is better to have an operator, or else they should not remember anything that transpired."

Now, this would be correct if he would go a little further, and say it was actually necessary to have an operator to instruct, and when the subject had made himself perfectly passive, then let the operator take the hands of the subject, or otherwise manipulate him, so as to throw the magnetic current in the right direction, and the subject soon falls into the magnetic sleep. Why? Simply because the instant the operator takes the hands of the subject, the nervo-vital fluid commences to flow from the former to the latter, by an act of the will-power. This displaces the nerve fluid of the subject, or, if there is a lack, he, the operator, supplies that want with his own vital forces, which causes the subject to become subservient to his will, or dependent on him for even life itself.

This is why easy subjects, after being once magnetized, are so readily operated upon without contact of those who have once magnetized them or those of like temperament. Their influence has never been fully withdrawn. The mind of the subject, and it takes a great effort to throw it off, a great many being unable to do it at all, and even when the operator is far away. Some few are so susceptible that the simple act of thinking of the operator has reason Dr. Fahnestock came to this wonderful conclusion, that there is a new force in nature, or else all the wise heads in bygone days have made a grand mistake, and have been guilty of the enormous crime of teaching mankind a false theory.

That there is a law governing or controlling this healing influence is self-evident. Mind acts upon mind, and mind governs matter, but not in the way that Dr. Fahnestock tells you, that is, that a sick person can heal himself. That they can assist is self-evident, so far as a desire is concerned, but cannot accomplish it alone, for they have not the power so to do. The patient must always be in a negative state to be acted upon successfully; and if in a passive or negative condition, where is the positive mind to act upon the subject,

and throw him into the magnetic state, or sleep?

Now, if I can effect a person magnetically when conditions are favorable, which I most assuredly can, there is a law by which I do it, and this law is mind acting upon mind and matter; for instance, I take the hand of a person, or place my hands upon the head or any part of the body, first instructing him to become passive, and then fix my mind powerfully upon him, willing him to enter the magnetic sleep, and by so doing I direct the current of magnetism (nervo fluid) in the right channel, to cause the subject to fall into the desired state, or, in other words, I displace his, and establish my own vital fluid, in so much that he is under my control and direction; and now, if I have expelled an unhealthy fluid, and established a healthy fluid in its place, I have done what nature most desires—secured an equilibrium; and have given to that sick person what the woman received when she but touched the garment of the great healer—vital strength, which is electricity chemically refined, which supplies and supports all animate nature; the all-permeating and life-giving principle, which we inhale at every breath, and the lungs chemically prepare it for the nerves. Prepare what? A fluid for the nervous system. And from what? From electricity, as I have before told you. This is the nervo-vital fluid, manufactured from electricity by the lungs, and carried to every part of the human structure by the nerves. This is what we impart to the subject when controlling, magnetizing, or healing. We again quote from the Doctor's article:

"Science takes nothing for granted, and it is customary, in scientific investigation to direct all efforts to develop the cause of phenomena, and to demonstrate their qualities." All of which we have done, we think, to the entire satisfaction of all candid minds. Again we quote:

"Have magnetic operators, or those who assert that cures have been made by animal magnetism, done this, or have they seen, heard, tasted, smelt, or felt that mysterious fluid?"

I will proceed to answer this, so far as it can be done by experience and demonstrated facts. In the first place, I will state that I can feel, taste, see, and hear that mysterious fluid. Have felt it by a shock, seen and heard it by the vivid sparks and snapping sound produced by the galvanic current operating upon the battery; tasted it by placing two metals in the mouth, one of zinc and the other of silver; and again, I can feel its effects when operated upon by a strong magnetic healer—a light tremor, like a slight current from a galvanic battery; can see it clairvoyantly, as it passes from the operator to the patient, and taste it by magnetizing a tumbler of water.

These are facts, some of which I know by experience, and the rest I have demonstrated so clearly that the most skeptical minds could no longer resist the truth of the phenomena.

I will now close with these remarks. The Doctor well understands these facts, as herein set forth, for they are obvious to the most skeptical minds, and can be demonstrated beyond a reasonable doubt; but I am well aware that he will take exceptions thereto, because they conflict with his views, that he has labored so effectually to establish, and which, if correct, will be a lasting benefit to humanity, by making every one his own, or her own, healer; thereby doing away with all grades and shades of quacks, and quack medicines, besides a great saving of life and treasure. I wish the Doctor all the success that his wonderful discovery merits, and hope he may succeed in establishing his theory of self control and self-healing.

Joliet, Ill.

God in the Science of Human Life.

BY JOHN BROWN SMITH.

The tendencies of the times foreshadow the scientific religion of the immediate future, with its vast diversity of thought, culminating in all the scientific and reformatory movements of the century. Science demands that terms and definitions shall be used to convey a definite idea of basic facts and principles.

It is only necessary to touch a few of the many fundamental principles of nature, in order to throw sufficient light upon this mystery, so that the reason, common sense, intuition and instinct of the senses of man will respond and place the God of science on a firm footing, which shall dispel the incomprehensible mythological Gods of the sectarian dogmatic creeds of the centuries.

Jesus announced the fundamental germinal ideas of this God of science, when he taught that "the son of man was in the beginning with God," and that he "was God," and also further announced that "all things were made by him;" and again without him was not anything that was made;" still further he said "in him was life, and the life was the light of men."

To determine whether these doctrines taught by Jesus are true, and if true, whether they have been developed into the full grown proportions of their legitimate ultimates, are questions which can only be solved by the application of tests from the whole nature of man. Any teachings of him, or any other person, which will not stand the test of these modes of thorough investigation and analysis, must be set aside at some period of human development.

The usual method of analysis pursued by those who endeavor to investigate the philosophy of the God-head, has been to reason from the material creations of the physical world, as manifested in its innumerable diversities and ramifications everywhere, back to the First Cause; but it must be apparent that this reasoning from effects back to causes, where there is such a stupendous infinity of effects, can not be done in a brief analysis; therefore I will reverse the logic, and start with the embryo ideas as taught by Jesus.

We are informed that this First Cause was "omnipresent;" hence it, of necessity, must fill all space. It was spirit, consequently spirit filled all space. The direct logical deductions from these assertions are, that there was not room in space for anything outside of this world of spirit; as spirit thus occupies all space, it must have a tangible, real existence. The First Cause had life in it, consequently no life could exist outside of it, because there was not room. Again, "without him was nothing made that was made," which gives the basis for the direct conclusion that all spirit which contains all life, was present, and had a voice in everything that was made.

These deductions follow as a natural corollary, when the embryonic ideas of Jesus are carried out and developed in the light of the science of this century. It was impossible for him to have brought out the idea in the fullest sense of its intrinsic grandeur, because of the rudimentary state of science and free thought when he lived. All life existed in the form of individualized spirit, before the great chemical laboratory of motion or spirit organized physical matter.

The infinite conglomeration of individualized spirit (called God) existed of necessity, without creation, from the eternity of the past, and will exist through the eternity of the future.

Every individualized atom of spirit has the same inherent and challengeable natural rights, such as life, liberty and the pursuit of happiness,

with Infinity for the beginnings and the ultimates of evolution.

Spirit may be defined as motion, power, intelligence and purity—these elements being inherent principles in its constitution.

These inherent principles determine with unchangeableness the necessity of continuous evolution through the infinite diversity of every phase or condition of existence, between finite matter and infinite spirit; thus every individualized spirit is compelled by the very constitution of its nature, to gravitate through all the conditions of existence as naturally as the mixture of two chemical elements will form a third with apparently different characteristics.

This evolution of spirit commences its existence as the basis of worlds, when the first simple gaseous elements are combined, and as the formation progresses, new elements are added which form new combinations, such as water, minerals, rocks, granite, earth, etc. Then the addition of new elements brings out plant life in all its different forms, and still other new elements bring out animal life in its primal cell structure. Still the adding process continues until sufficient elements are united to have man upon the earth.

Thus it is seen that the evolution of spirit through every condition of development from the first simple gaseous combinations, to the minerals and solid matter of the earth, and then beginning in the simple single cell of plant and animal life, and ending to-day in the beauties of both vegetable and animal kingdoms, and we get but a very faint glimmering of the actualities and possibilities of every individualized spirit in space.

The principle of conservation of force or spirit, is identical with re-incarnation, and is explained in a philosophical manner by this definition of the God of science. I will give a practical illustration of this idea, thus: Suppose that a boundless body of water is before us, which we will call organized matter, plant and animal life. Again suppose that an infinite water-wheel, which has inherent in its constitution eternal motion, intelligence and purity, which will cause it to evolve or revolve in such manner that part of its circumference shall be underneath the water, and part above it, which we will call a spirit. The spirit, in its eternal evolution through matter, has placed upon its circumference in rapid succession an infinite number of buckets, ranging in capacity from the smallest conceivable size up through all grades, to very large buckets; these buckets represent the different phases or conditions of spirit as worked out in its evolution through physical matter. The smaller buckets represent the primal organization of worlds, and a larger size the plant life, and the still larger size animal life. These may properly be called re-incarnation buckets.

This principle explains why the idiot, or mental or spiritual imbecile, although they may have a vigorous physical body, can not manifest mental or spiritual power, viz.: because their bucket of physical brain was not constructed so that the spirit could give forth its full power.

The brain formation and conformation of the physical structure, determine to what extent the spirit can progress; as the highest order of intellect of a Daniel Webster, can not be manifested by his spirit through the brain of an owl or a monkey.

This God of science explains on correct principles why all species and races die out and become extinct physically, viz.: when in the evolution of the centuries the spirit gradually overcomes the preponderance of the physical, a finer texture of body and brain takes precedence, and that reproductive power of species which gives the most astonishing prolixity in the lower orders of organized life, wanes, and the classes of animals or races of man becomes extinct, to be replaced by a higher order of animals adapted to the advanced condition of earth.

The objections of men of science to the creed ideas of God are met, because the origin of spirit is clearly explained as far as this life and the future are concerned.

The deductions from these definitions of God place all life and spirit exactly upon the same plane in reference to natural rights; but while the tiger by the very constitution of his physical organization has a right to kill and destroy other animals, because their mental organizations are dormant in the region of the benevolent sympathies which shudder at such destruction; but man and some of the higher order of animals ought not to ever kill, because they have a brain organized so that laws inherent in its very constitution permit the higher benevolent action of the spirit to become active; therefore the natural laws which determine the dormancy of any set of the faculties of the brain, also determines the moral responsibility of any class or species of animals. It may be objected that man and the higher animals would become subject to the destructive organizations of the lower animals, and become extinct; but we answer, that man, by his superior intellect, can study out the laws of reproduction of species, and in this way cause any race of animals to become extinct, if his happiness demands it, without taking life. All the higher order of animals have a natural means of protection, which is more or less effective.

What is called evil in this life is a necessary part of the great law of self-development, which, by the inherent constitution of nature, demands agitation of thought whenever spirit evolves through the conditions of physical life. It calls out and strengthens the noblest impulses of humanity, and develops the benevolent faculties by the suffering we meet every day of life.

In this brief analysis of the God of the science of life, we have applied the severest scrutiny, and find that it can be sustained by all the tests required by the light of the science of this century.

The philosophy of such a God speaks against all war and Divine Right of government; it levels all humanity up as well as all life beneath them, while theological divinity is leveled down to its proper place in nature. This God does not need to be bolstered up by creeds and constitutions, because his constitution runs through every atom of matter. He is benevolent and generous enough to change places with every atom of matter, plant or animal, and give them a seat in the universal congress of spirit, while he returns to work as a mud-sill in the slimy dirt of the ages. Such benevolence and love has never been exhibited by the man-made Gods of creeds.

505 S. Ninth St., Philadelphia.

THERE is an important lesson in the comment made by a murderer who was recently hanged, upon the instruction and care bestowed upon him by missionaries and ministers during his last days of life: "If I had received as much attention before being put into prison as I have since, I should never have been here." To prevent is better than to cure evil.

A RESPECTABLE deacon of Boston, who partook of laughing gas at a public exhibition, while under the influence, shouted, "Keno! sixty-six! that's my game!" to the dignified disgust of Beacon street.

A religious weekly thinks Rev. Mr. Talmadge made one omission in his list of the "Abominations of Modern Society," viz: "his own vicious and sensational style of composition." Poor fellow! he forgot himself and abominated against abominations.

"Let the Readers of the Journal Decide."

BY DR. J. K. BAILEY.

"And may we both be able to find better employment for our energies and pens in the future."—D. P. Kayner, M. D.

The above quotation, from the closing paragraph of the *unjust* and irritating comments by Bro. Kayner, published in the RELIGIO-PHILOSOPHICAL JOURNAL of the 9th instant, upon my, perhaps, unfortunate statement of what I still believe to be true, as set forth in my essay: "Spirit Communication—Laws of Mind," are hereby heartily endorsed; and I am sure would have escaped the necessity of such use of my "energies and pen," as his charges of misrepresentation imperatively thrusts upon me.

After "my case is stated," perhaps "the public" can more intelligently and impartially decide the true merits of a very small dispute, which my good and able Brother Kayner should have been about introducing to "the public;" for I certainly said nothing in that essay which warrants the suspicion that he was charged with "extracting" ideas from my "discourse," delivered in Joliet, as he assumes. If, however, I have, in any sense, placed Bro. Kayner in a false light before the readers of the JOURNAL, I am as sorry for it as I am innocent of such intent. But I see no ground for such sensitiveness upon his part; nor has he interpreted my statements aright, as is clearly indicated by his own misstatements of their wording and import.

He says: "In the first place, my lecture at Joliet was not on the 'Organs of Vision,' as stated by him" (myself). I have not so stated. Instead, I said: "Brother Kayner gave the physiology of the 'Organs of Vision.'" Will he deny so doing? I nowhere pretended to state the "subject," or name of his lecture. In the same sentence, Dr. K. affirms that: "What Dr. Bailey claims as his own in that convention, was then and there given through my organism to him and the audience." While I pronounce this last quoted assertion absolutely false, I believe Dr. K. has entirely misconceived the scope and intent of the claim I did make in the aforesaid essay. Before making so disgraceful a charge upon a brother, he should first be sure that the "claim" upon which it is founded, is real, and not the mere suspicion of his apparently very sensitive egotism.

What I had reference to in my statement, which seems to have so rolled the vanity and ego of Bro. K., was: that he inculcated philosophy upon "the laws of spirit communion" in his essay, published in the JOURNAL, Nov. 18th, 1871, which was not included in his aforesaid lecture at Joliet, but which I did crudely indicate in a lecture delivered before that convention. And I now assert—my recollection is clear, as to the facts; for I was closely watching Bro. K. in that lecture, in the hope that he would redeem the promise he started out with: that he would elucidate and make plain the law of clairvoyance, especially for the benefit of B. F. Underwood; which pledge, Mr. Underwood, myself and other listeners failed to see accomplished—that a large proportion of the theory and illustrations presented in that portion of said essay by Bro. Kayner, following the sixteenth paragraph thereof, was not indicated in his lecture at Joliet.

Will Dr. Kayner now endorse the theory of the law of clairvoyance presented in my essay, which has so disturbed his vanity? Will he claim that there is no difference between his theory of clairvoyance, and the one so poorly portrayed in my essay? Will he affirm that he presents in his essay, no idea or illustration not involved in his Joliet lecture? I believe he will not; for I know that such an affirmation would not be true. And I also know that I did give, in a very imperfect manner, the substance of that portion of the philosophy of clairvoyance, which is so admirably presented in his essay, and which was not contained in his lecture at Joliet.

Another misrepresentation of Dr. Kayner's disputative article, is in the implication that I have asserted claims not legitimate, as to the subject and matter of my "discourse," which he recollects I did give at the Joliet convention, but: "His (my) subject was not 'Clairvoyance,'" quoting the word clairvoyance, and indirectly asserting that I have claimed that to be the subject of my lecture at Joliet, he would have "the readers of the JOURNAL and the public" believe that I have thereby misrepresented. But in this, as also in reference to the subject of his own lecture, Dr. Kayner is the offender. I nowhere, in the obnoxious essay pretend to indicate the subject of his or my own lecture at Joliet. My discourse embraced a wide scope of evidence and argument, with the hope of convincing Mr. Underwood in particular, and all skeptics in that assembly in general, that the fundamental ideas of Spiritualism—immortality and spirit communication—are truths; ever existing facts. And in the effort to so convince, I did state what I believe to be the law of clairvoyance; when, upon resuming my seat, Mrs. Wilcoxson arose and disavowed that theory. Will Bro. K. deny this fact?

Bro. Kayner's insinuation about my "wish," as being the father of my (his) thought," is but the effervescence of a wounded vanity, that has blinded his judgment as to the facts, and also as to the puerility of his complaint, in this matter; and hence, has caused him to think he discovers what has no existence. Under such a state of mind, what but misrepresentation can be expected?

I did not, and do not now intend insinuating that Dr. Kayner obtained his idea of the law of clairvoyance and spirit communication from me at Joliet, or elsewhere, as he seems to desire the readers of the JOURNAL to believe. I am well aware, as "the readers of the JOURNAL and the public" can easily perceive, that Bro. Kayner is a much more eloquent, able, comprehensive and scholarly writer and speaker than myself. This is my sad misfortune (no matter why it is so)—I am painfully conscious of my lack of culture and talent—I discovered my want of ability, when only sixteen years old—have oft wept bitter tears over this knowledge, and it is "sheer cruelty" in any, to publicly fling such fact in my face! But I also reassert, that the substance of the philosophy of the laws of mind, spirit communication and clairvoyance, which I presented in the obnoxious essay, was given to me through my intuitive perceptions or inspirational mediumship several years ago; and that I had presented the same to public audiences long before I saw or heard of D. P. Kayner, M. D. Quite likely he, as also hundreds of others, may have obtained similar ideas, through like means.

"Let the readers of the JOURNAL" read both statements and both essays anew, and decide for themselves, who has misrepresented—who presented the largest indication of "bombast and fulsome egotism," in this foolish controversy; who necessarily caused the infliction of it, upon the JOURNAL and its readers.

La Porte, Ind.

A new denomination has been started in New England, claiming, as a distinguishing tenet, the immortality of all winged creatures, as well as of human beings. Its number of converts is very small, and will, in the future, become beautifully few. Deliver us from a paradise where managot, bats, owls, flying-fish, and crows exist.

BEAR in mind that the RELIGIO-PHILOSOPHICAL JOURNAL is furnished to all new subscribers for \$1.50 per year.

Voices from the People.

EGOTA, MINN.—G. M. Willis writes.—Being a subscriber to your paper, I cannot but feel to work for the advancement of its truths, by aiding all I can to extend its circulation.

KANSAS CITY, MO.—Thomas Brown writes.—Mr. Robert G. Eccles has just completed his course as a lecturer with the first Spiritualist Society of this city to the entire and perfect satisfaction of all.

ORCHARD, IOWA.—Almon Andrews writes.—I wish Bro. Francis would hurry up and find that God, before he burns up any more towns, do not think he ought to be allowed to go at large. When your Search comes out in book form, I will have one of the best books that ever was written on paper.

HANOVER, MICH.—M. E. Taylor writes.—I think the JOURNAL grows better and better every week. Its reasonings are clear, logical, and to the point; bold, fearless, and manly, it throws open the portals of science, in all their divine beauty, and invites the familyhood of earth to walk in and enjoy the rich feast.

VERDI, KANSAS.—A. M. Beam writes.—Enclosed find remittance, for which forward the RELIGIO-PHILOSOPHICAL JOURNAL to the names annexed. Have obtained them all new recruits in our grand army. The Campbellites have been holding high carnival in this section, to appease (no doubt), their angry God.

PINE BLUFF, ARK.—J. J. Merrill writes.—I have the pleasure of sending you the names of seven new subscribers to the RELIGIO-PHILOSOPHICAL JOURNAL, under the new arrangement of \$1.50. May God and the angels bless you and the one that has enabled you to furnish the JOURNAL, so that the poor can receive the gospel.

WAVERLY, N. Y.—N. Kinney writes.—Spiritualism is on its high-heeled boots in Waverly about these days. Mrs. Massop has held forth here two Sundays and one week-day evening, and the interest is great and still on the increase. We had a hall prepared that we had supposed sufficient for us, but we have had to move into a larger one. Mrs. Massop is indeed an eloquent and effective speaker.

KIRKSVILLE, MO.—A. H. John writes.—While I am writing, I wish you to say to E. V. Wilson, that a great many friends have desired me to invite him here (at Kirksville), to lecture, etc. I think he will be properly remunerated for his trip. It is quite a village, containing 2,000 inhabitants. The State Normal School is located here, and besides, Spiritualism can boast of a good deal of wealth and talent.

SOUTH ADAMS, MASS.—J. M. Carter writes.—A few evenings ago while exercising with Planchette, my little boy, who passed away when six months of age, came and wrote his name. After this, I made signs through Planchette for coming, thus: "I asked him to explain what he wanted. He then wrote: 'Father, I will designate your age.' He then commenced 'doing' five at a time as above described, till he had given my age correctly.

COUNCIL BLUFFS, IOWA.—M. Wicks writes.—Spiritualism keeps time with the march of human progress here in Council Bluffs. In its onward career it brings forth now and then a curse, and then a wall from old theology. We are having a lecture occasionally that stirs up the old Pharisaical ideas of bygone ages. We are holding circles all over town, which have developed some good healing mediums, among which are Mrs. A. J. Bump and Miss Frances Palmerly. Both are splendid healers, and are helping poor humanity, without fee or reward, so far as money is concerned.

PLEASANT GROVE, MINN.—J. D. Bostwick writes.—I shall ever hold you in grateful remembrance for your kindness in sending me the JOURNAL so long without a remittance. Spiritualism is stirring up the old foggy ideas of theology in the village of Pleasant Grove, and almost everyone is investigating in their own way. I have heard it reported that one of the Campbellite brethren has been visited by his wife from the evergreen shore. We have not had a medium here, and therefore it is more convincing to skeptics. A few evenings since, there was a circle held at Dr. I. C. Bardwell, and Mrs. Duncan, and Mrs. Owens, (who are being developed), saw a spirit-hand.

KNOX, IND.—D. R. Williams writes.—There is no church edifice in this town. The two small societies, Methodist and Christians, occupy semi-occasionally the court house and the public school-house, which seem to be free to all societies or lecturers. There is a good opening here for a good lecturer, to make "stars in the crown of his rejoicing." Now Bro. Jones, if you find a stray lecturer that would like to go for "the star," just send him or her to the "lighted part" of the town, seventy-one miles from Chicago to Hamlet Station, on the Pittsburgh & Ft. Wayne Railroad. Knox, the county seat of Stark County, seven miles west,—and we will entertain them to the best of our ability.

COSHOCOTON, OHIO.—Jos. S. Burr writes.—If we had a good test medium among us a little while, it would surely give you patronage, and convince many. This part of the State is nearly unbroken soil in Spiritualism; but none anywhere are profuse if cultivated. Send us laborers—workers. A few of us will do our best to sustain them. A few weeks ago I requested you to say that my house was open and free to all working Spiritualists, passing on this Pan-Handle road; you did so slightly, but represented me as living in Coshocton. It is West Lafayette, six miles east of Coshocton, on the Pittsburgh & St. Louis Railroad, (called Pan-Handle Railroad).

HOPESTON, ILL.—J. W. Galloway writes.—I see those who are not content with effects and causes, and are in search of the principle or grand source of all effects and causes, called God. Among these I find our good Bro. Francis, who has been exploring far and wide, high and low, in "search" of the great problem of Almighty Power. Truly and diligently and faithfully has he investigated, and still does not seem to be satisfied that he has found the object of his "search." And why? Is it not because it is impossible for all power to exist in a circumscribed form? Has not our worthy brother often held up to the eye of reason, sources of power, of accumulation or growth, and destruction or dissolution, and Infinity or God.

BLANDINVILLE, ILL.—Wm. B. Land writes.—The JOURNAL is a welcome visitor to our fireside. We would be lost without it. I have been a reader of its glorious pages for three years, and will say, that their teachings and lists of spiritual manifestations, have done more to convince me of the truth of immortality, than all the twenty years of my connection with the church. I hope you may live long to battle with superstition and bigotry. I expect to take the JOURNAL as long as I live, and while I am reading it, I sincerely hope that Bro. J. R. Francis, in his long journey in Search after God, will find him. Of course, I can not expect for a moment that I will be able to see him at the same time Bro. Francis does. After he is once found, the rush will be so great to see him, that many will be compelled to stand back until the curiosity of the most eager is satisfied. But our turn will come some time. Go on, Brother Francis, I hope you will succeed.

PEOTONE, ILL.—F. W. Calkins writes.—The cause is doing well in this section of God's vineyard. If Bro. Francis finds God, he will have an existence in man—in the body alone, for he is the highest intelligence (disembodied man), and all matter is subject to his control. And why not he control it? Does not man, by constructing various machines and producing various changes with the soil, control matter to a certain extent? We behold embodied man controlling various conditions of matter, of which he has learned the material in man, and does it not follow, that man—spirit, that can produce numbers of years, can, and does, control more, if not all, conditions of matter? Matter in some form always existed, and mind the same. They are continually progressing, matter continually assuming different forms, as mind progresses. Matter could not form itself into a mind until mind, through a certain process, had the requisite conditions, of more than a rain of corn can produce a stalk without mind producing the conditions. If God does exist, we fall to see his works. If man is a progressive being, and is continually progressing, he must eventually overtake God, if he exists, as he never changes.



## Arts and Sciences.

Y. A. CARR, M. D.

SCIENTIFIC DEPARTMENT.—Papers can be obtained and subscriptions will be received by Dr. Y. A. Carr. Address Lock Box 380, Mobile, Alabama.

## Ballooning among Reformers.

SCIENTIFIC—SERIAL NUMBER TWENTY-TWO.

In view of the confusion resulting to the general reader, from the inconsiderate use of new words and phrases, it seems the writer should endeavor to render himself as plain as possible, by parenthetical definitions.

One of the chief troubles among reformers, is the general proclivity of all freed from the senseless assumptions of preconceived opinion or purpose, to fly off, as if on a ballooning party, to the recent premises. Though released from our localized cocoon we should all remember we are still of the earth, and necessarily have its aims and ends to meet, and serve as rational creatures.

As a general thing, the more we are mystified ourselves, the more we, who assume to teach, mystify others. I pen these thoughts in a prudential than complaining spirit. Though we are at most but sarcasms upon our pompous pretensions, we, all things considered, have great reason to be thankful that we, as the time favored heirs of immortality, are no worse than we are.

If we have a plain, easy, natural truth, we are ever ready to express it in the most ready, apt, and unpretending, as well as unguarded manner. If, however, we have some fanciful scheme to introduce for effect's sake, we dress it according to the requirements of fashion, and introduce it according to the demands of prevailing custom, and thence become the speculating guardians on our young ward's estate, and as a sensitive mother, defend the delicacies of our offspring, with a spirit worthy of a much better cause.

Some of our writers of innovative originality, are often found wandering among such tangents unexplained. I hope and feel that I am a true reformer, and as such, feel called upon to meet the world before whom I stand as a reformative scientist, with a demand on my own fraternal friends for truth and prudence.

I have been treating the subject of elementary condition, as revealed and demonstrated by natural laws, and some of our friends on balloon hobbies, call fire, caloric, earth, air, water, etc., elements. This is contrary to all the information of the age in point, and must be rejected by the comparative reader and reasoner.

Admit everything ballooning innovators may claim, yet a decent respect for the general intelligence of our readers, demands of us an explicit definition of all the unusual terms referring to our supposed position.

Again; it is said that electricity is cold, frozen and lifeless, and in our more especial case, begins to freeze about thirty-five or forty miles beneath the surface of the earth, and really forms a frozen nucleus of the same. Irrespective of any individual conception of facts, I may be permitted to say, that as the chemical and electrical philosopher understands the demonstrations in the premises, light, heat, and magnetism are all the offspring of electro-conjunctive action, neither of which are elements, and yet, all of which combined, is the true force that, in obedience as relations to their electrical progenitor, virtually move and control all with which we have to do. Hence, taking this view of the premises, we can not accept the reckless declaration, that electricity (as we and the rational world understand it) is a dead, frozen negative in the congealed center of a mere speck of the universe, when it is known to be the prime mover of all with which we have to do.

According to the best understood observations, analysis, classifications, and best deductions, electricity is recognized as the permeating life of all entity, which on being eliminated from any one grade of polar condition, passes through what we term, for convenience sake, the atmospheric reservoir to all surrounding conditions; but which might be suggestively termed the magnetic sensorium commune, made up of the general motion sequent upon the electrical interchange of polar condition.

This sensorium commune is to the dual reality of the ponderable and imponderable unity in diversity, on our terrestrial plane, as the flame to the gas, odor to the flower, or individualized aura to any or all grades of existence, or as magnetism to the magnet.

As to the temperature of electricity, it may be passed through wires of the highest and lowest temperature, without influencing or being influenced in either direction.

Though there may be an "aura," an "emphyria," it is not sufficient to paralyze them out in advance of what the observant world terms electricity, without explaining something of their nature, character, or functions. But of this anon, as occasion may demand.

Though light, heat, and magnetism, may so far operate as polar alternatives as to cause the incidental evolution of electric currents, yet they are in the main, but the magnetic phases of condition, evolved by what we, for want of a more appropriate name or phrase, call electricity in motion, as between polar extremes.

In a recent colloquy with an observant thinker, the following questions were propounded, and answers given:

Q. What is "emphyria"?

A. The word emphyria was used by the Greeks to convey the idea of the highest heaven, where the purest fire was supposed to exist.

Q. Well, why not accept it as positive to all other conditions, electricity included?

A. Simply because electricity in motion, produces fire of the purest kind.

Q. Do you regard electricity as supremely positive to all other ranges of condition?

A. Yes, to all ranges of condition within the reach of the legitimate analysis of human comprehension as far as the premises have been explained; there may be higher ranges of conditions in the, to us, beyond unknown, about which analytic chemistry, however accurate, does not propose to speculate.

Q. Is there such a thing as "aura," and if there is, what is known, and what are your views respecting it?

A. There is no doubt as to the aura, or atmospheric surrounding of all individualized forms; the existence of which, has been amply proven by Baron Von Reichenbach's wonderful researches, which evidences are recorded in his remarkable work on Dynamics. It is known this aura gives forth its reflex, in the phase of different colors, according to the nature of the substance, and sometimes the form of the substance eliminating it. I should call it an insulating barrier, sustaining individuality, applying in the same ratio infinitesimally, to the interstitial dynamic atoms of all ranges of conditions, the inner being typical, and productive of the outer form.

Q. Was the Baron a Spiritualist, and if so, may not his experiments have taken a direction as fanciful offshoots, responding to his credulity?

A. Had he been a Spiritualist, I for one

should have had more faith in his statements; on the converse, however, he was most bitterly opposed to Spiritualism, and instituted his researches, to make mesmerism, biology, electro-anthropology, electricity, magnetism, physiology, and company, disprove Spiritualism. He found that two out of five persons, properly cultivated and arranged, could see the aura of the general range of magnets, crystals, etc.; that cataleptic persons were particularly endowed in this respect, and that many blind persons of this description, could see and follow the aura of nearly all substances, no matter where nor how noiselessly moved, as well as most cataleptic persons. His observations directed to the harmonizing of Orthodoxy with the divine revelations of nature, as in the case of the ill-fated "Hugh Miller," proved too much for him.

Q. Do I understand you to deny the statement, that earth, air, water, light, heat, and magnetism are elements?

A. Of course. Elements are grades of condition, that can not be decomposed. The earth is a virtual compound of all elemental that can be decomposed. Air is a mechanical compound of oxygen and nitrogen, and can be decomposed. Water is a compound of oxygen and hydrogen, and can be decomposed; and as to light, heat, and magnetism, they are the virtual eliminations of polar electric action, that should be called inter-electro-responsive correlations.

Q. Which of these relations (as you present it) are to be received as among the leading forces receiving electric motion or polar condition as their parental and all-powerful source?

A. All of them co-operate in another form.

## Spiritualism in Ohio.

BROTHER JONES.—R. M. Sherman, the celebrated medium for physical manifestations, from Cardington, is in town in company with his cousin, Mrs. T. M. Ewing, giving a limited number of parlor seances for the benefit of his friends, who have not before had the opportunity of witnessing such wonderful and convincing manifestations as are given through his mediumship. He has given several sittings at my house, to a limited number of persons, who were the recipients of the most convincing proofs of the presence of these spirit-friends, and feelingly taking with them, receiving kisses, and feeling the pressure of their hands. Musical instruments were played upon and circulated around the room, which took place while the medium was in a sack as well as out of it and securely tied to a chair. These seances are given for the good of the cause and not for the purpose of making money, although many realizing the necessity, made voluntary contributions, which were very acceptable. The intention of Mr. Sherman is not to travel to make exhibitions of spiritual manifestations abroad, but simply to inform the public that manifestations of an extraordinary character are given at Cardington, Ohio, where he has a cabinet from which, I am assured, the faces of spirits are shown to those in the room, similar to the manifestations at Moravia. They would be glad to entertain at the house of Mr. T. M. Ewing (whose whole soul is engaged in the work), at a moderate charge, all who may wish to visit Cardington to witness these manifestations. The manifestations were so satisfactory to us here (convincing members of my family, who have not heretofore fully accepted the truth of Spiritualism), that I take the greatest pleasure in publishing to the world, that the angels have this family at Cardington in particular charge.

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CHICAGO, SATURDAY, APRIL 6, 1873.

## A SEARCH AFTER GOD.

The Effects of a Belief in a Mythical God Resulting in Acts of Licentiousness—Origin of Belief in the Divinity of Jesus.

(NUMBER LXXXI.)

Those who commit some rash act, or perpetrate a premeditated crime, are often inclined to not only wish for forgiveness, but they expect it. Those who worship a God who sent his only begotten son into the world to shed his blood to propitiate the sins of mankind, believe that though they be as scarlet, they shall be made as white as snow. Entertaining such absurd notions in regard to the ministration of justice, they commit the most horrid deeds that the human mind can imagine, believing that the blood of Jesus will wash the effects thereof away, and leave them unspotted before all the world. Among the clergy and church members, this idea prevails to an alarming extent, and, of course, the result is, the most heinous crimes are committed. We will enumerate a few of the clergy and church members who have sinned, expecting the blood of Christ to cleanse them from the impurities of the same. We do this, as one step in our Search, believing these crimes to be, to a very great extent, the legitimate fruits of a belief in the existence of a God, who sent his only begotten son to atone for the sins of the world, and while we do it in no unkindly spirit to those who have erred, we believe the result will do good. We glean the following from our exchanges:

Henry Morgan, a young Baptist minister, stole theological books.

The Belfast (Me.) Journal gives an account of the Rev. Garland, whom the Grand Jury found five indictments against, for sodomy.

At Windsor, Brown Co., N. Y., a couple named Stow, had a child about eighteen months old, which, through some unaccountable eccentricity, would not tell its name when asked. A Nazirite preacher named Blakely, declared that the child was possessed of the devil, and should be whipped in order to drive out the evil spirit. The child's father, who is also a Nazirite, lashed his unfortunate offspring in a horrible manner, inflicting severe cuts and bruises. The monster was arrested.

The Albany Knickerbocker gives an account of a minister's wife who stole a comb, while making a few purchases at a store.

The Rev. Dr. Huston, of Baltimore, late pastor of the Episcopal Church there, has been arrested on charge of seducing several children connected with the Sabbath school.

Rev. H. Foster seduced a servant girl at Circleville, Ohio, and was compelled to marry her.

Rev. Kirby, of Chambersburgh, Ohio, has been fined \$200 and sent to jail for thirty days, for committing adultery.

The Rev. A. A. Dargin, of Council Bluffs, Iowa, absconded, taking with him the horse, overcoat, and pants, belonging to one of his neighbors.

Rev. John Selby Watson, aged sixty five years, murdered his own wife, literally smashing her skull in pieces.

The Rev. B. J. Powell, a Baptist minister residing in Kansas, committed suicide, though he had been constantly preaching that no suicide could enter the kingdom of heaven.

Rev. H. D. Nobles committed suicide by cutting his throat with a razor.

Rev. J. D. Black was found guilty of a breach of promise of marriage, and the presidency administered a rebuke.

The Rev. John R. Smith fled from Maine to Canada, with a large amount of money belonging to those he had been dealing with.

Rev. J. R. Peter, who was studying for the ministry, at Lebanon, Ill., was arrested for stealing \$2,200.

Suit was brought against the Rev. H. M. Wilson, to recover \$3,000, which it is claimed he was not entitled to.

Rev. Isaac B. Smith was indicted in this State, for drowning his wife.

The Rev. F. Whitcomb, of Springfield, Mass., was arrested for obtaining money under false pretences.

Rev. Fisher, of Monticello, Indiana, was charged with ruining the daughter of a brother clergyman.

Rev. McMullen was arrested by Mary L. Leach, on the charge of seduction and breach of promise.

The Boston Herald gives an account of Rev. J. B. Johnson stealing money from his partner, and visiting houses of ill-fame.

The beastly conduct of one Rev. C. E. Reed, of Malden, Mass., is too foul to be told.

All remember the account of the Rev. Horace Cook, of New York City, who eloped with a young lady.

The Rev. Elisha Weaver was arrested twice for insulting two sisters of the church, and the third time, for inducing a dying man to will him all his property.

Pomeroy's Democrat says: "An exchange has made the astounding discovery, that Trinity Church rents houses to be occupied by prostitutes. Bless you, that is nothing. A Brooklyn deacon was discovered the other day to be a partner in an assignation house there."

A Congregational minister was arrested at Emporia, Kansas, for abusing his wife, drinking to excess, and marrying his third wife while the second was living.

Rev. Henry Simonton was dismissed from the Methodist ministry, in Jackson, Minn., on account of numerous indiscretions.

An exchange asserts that a Virginia colored preacher, who is not only extremely devout by nature, but Thoroughgood by name, has quit exhorting impenitent sinners and gone to jail for burglary.

No doubt the Rev. Mr. Hepworth was actuated more by a love of money and gilded display, than for the Orthodox doctrine. An exchange says that "when the Reverend gentleman first began to experience a change of heart, he consulted some good old Orthodox Congregationalists, and they, upon proselyting intent, promised him that, if he would carry his congregation into their fold, they (the Congregationalists) would see that all the debts of the church were paid, and that Mr. Hepworth should be established as pastor of the converted flock, at a largely increased salary. This game came very near being successful, the clear-headedness of one of the trustees alone preventing the pastor from getting control, not only of the congregation, but the church property. As it is, the Rev. Mr. Hepworth has no constituency, no church, no salary, little sympathy, and his Congregationalist friends have 'gone back on him.'"

In ancient times, among the Holy Bible men, adultery was common—"And it came to pass that when Israel dwelt in that land, that Reuben went and lay with Bilhah, his father's concubine, and Israel heard it.—Gen. 35:22."

Even God himself (the Orthodox one we mean), tainted with corruption such as would seemingly damn any human soul, speaks to Moses in language that can not be misunderstood, saying: "Kill every male among the little ones; and kill every woman that hath known man by lying with him; but all the woman children that have not known man by lying with him, keep alive for yourselves.—Num. 31:17, 18."

What a horrible butchery! He is worse than his chosen ministry, who, in a small degree, imitate him.

Even David, a man after God's own heart, said: "For my loins are filled with a loathsome disease, and there is no soundness in my flesh. My wounds stink, and are corrupt because of my foolishness."

The Portland Argus says: "A well authenticated report reaches us of the fall from grace of another of the gentry of the cloth, of this State. It seems that the Methodist clergyman, in the town of Waterford, after concluding his sermon on Sunday last, proceeded in a direction otherwise than homeward. A pretty young woman went that way a short time previous. For some reason or other, suspicion was aroused, and certain parties followed unobserved. The result was, the detection of the reverend gentleman and the young lady *flagrante delicto*. The affair created great sensation in the town, and the clerical scoundrel has fled, abandoning his wife in a penniless condition, and leaving behind a ruined girl. Some special curse should follow such a villain."

Rev. F. Whitcomb was arrested, tried, and convicted, of obtaining money under false pretences.

We clip the following from an exchange: "Henry Briggs, and his daughter Mary, of Hudson City, N. J., members of the Emory Methodist Episcopal church, of Bergen, are in trouble. Last winter Miss Briggs became acquainted with young Nathaniel Depue, and recently Mr. Briggs and his daughter persuaded Depue to marry Miss Briggs. He soon ascertained that his young wife was about to become a mother. For some time she would not betray her seducer, but after the birth she confessed that her own father was her seducer. The husband instituted proceedings to-day for a divorce."

The Boston Herald says that "Deacon Cyrus K. Wood has been turned out of the Congregational church in Gardner. The church voted down the decree of the ecclesiastical council fifty to ten. His offence consisted of improper conduct with an unmarried lady."

The Richmond correspondent of the New York Times, under a recent date, writes as follows: "The particulars of a horrible affair have just come from Orange Court House, implicating a Baptist preacher named Reuben D. Hemden in the seduction and subsequent murder of a Miss Lumsden and her unborn infant. Miss Lumsden, it appears, lived at his house, and disappeared about the 24th of April. A week or two since, rumors of foul play on the part of Hemden were circulated. He then published a card threatening his de-

famers with the vengeance of the law. A day or two since, the body of Miss Lumsden was discovered under a pile of logs near Hemden's house—and the fact was at the same time disclosed that the infant had been cut from her body. A note from Hemden, proposing an elopement, was found on her person. He has been arrested, and will be held till this most horrible affair is thoroughly sifted."

The New Albany (Ind.) Standard says that "during the present week a case has been tried in the Daviess county circuit court, entitled The State of Indiana v. Barrett, for rape. It appeared upon the trial that John G. Jones had an insane wife from whom he wanted a divorce, and in fact had obtained one in Martin county upon the testimony that brought Barrett to trial for rape. In order to secure the divorce, Jones employed Barrett, who was a preacher in the Christian church, for the sum of \$50, to seek, and if possible, obtain criminal intercourse with his wife. Jones further employed one Crane to witness the transaction, which he did, and Crane testified that Barrett used violence to accomplish his purpose, and thus committed a rape. Upon this testimony, Barrett was sent to the penitentiary for two years. The case originated in Martin county, and a change of venue was taken to Daviess, where it was tried with the result above stated. Our informant says that the people of Washington are very indignant in regard to the whole matter, and threats of an appeal to Judge Lynch are freely indulged in."

The Baltimore American, of Feb. 26th, says "that the apparent effort making by certain parties to shield the Rev. L. D. Huston, late pastor of Trinity Methodist Episcopal Church South, from the charge of seducing several children connected with the Sabbath school of St. Paul's Church of the same denomination, has induced us to thoroughly investigate the matter. The result of this investigation has satisfied us that a more base and black-hearted villain never disgraced any walk of life, than the Rev. L. D. Huston has shown himself to be. One of the victims, whose young life has been blighted by the touch of the seducer, was a pupil of the Western Female High School, the daughter of a lady well known to many of the people of Baltimore as a lady of culture and refinement. She was a fair scholar, stood well in her classes, and, up to the day of the melancholy discovery, there never was anything in her conduct that excited the least suspicion on the part of her companions or her teachers."

The Baltimore Journal says that John W. Selby, class-leader of Dr. Huston's church, "has long been enamored of a Miss Ada Turner, a Sunday-school teacher in the same church. The lady in question, Miss Ada Turner, is also a Principal of a primary school, and, although quite intelligent, is far from being handsome. However, other women than those considered pretty possess a strange infatuation over the other sex. Such was the case with Selby. There was something about Miss Turner unusually attractive to his eyes and heart, and so great was the fascination that it was a matter to him of impossibility to suppress it. At last he whispered in the ear of his innamorata the passion that burned within him, and of course told her that his existence would be miserable without having her as a worldly companion by his side. Before the elopement, however, their love was exchanged in a manner not recognized either by the law of God or man. The flight of the spiritual adviser, Huston, no doubt, brought them to reflect upon their criminal intimacy, and as the lady was in a very delicate condition, the parties, no doubt somewhat alarmed at the present public sentiment against such illicit intercourse, fled from the city, and the man Selby from an interesting and highly esteemed family. This man (Selby) was a member of the firm of a commission house in this city which ranks among the most substantial and best. Its credit stands high, and the gentlemen comprising the firm move in the most refined and polished circles of society. In the Church John W. Selby was looked upon as a leader and highly efficient member, and being so prominent, his attentions to Miss Ada Turner were frequently observed and commented upon."

The Kansas City Journal gives an account of the discord that exists among church members. It says "that a terrible shooting affray occurred at Independence, on Saturday evening last, in which a young man named Webb was killed, having been shot five times through the body. Sometime last summer, a difficulty arose in the New Salem Baptist church, about six miles west of Independence, in which George Webb and James Aids were the principals. On Saturday last they had assembled in the church in Independence, to settle the matter according to the usages and laws of the church. Webb's mother made some statements in her testimony before the church tribunal, which Aids disputed. Webb and Aids thereupon drew their pistols, apparently almost simultaneously, and began shooting at each other. David and James Hammertree also interfered and fired two shots each at Webb, who fell to the floor and died instantly. Aids was shot in the hand, the ball coming out at the elbow."

The above quotations are but a few selected from many thousands at our command, to show the licentiousness of the clergy and church members. The mythical Orthodox God, as we have before fully established, originated in the fertile mind of Moses; but it remained for Bible characters that followed him, to originate the fabulous story of the divinity of Christ,—that he was "the only begotten Son of God"—this was done to popularize their own vile acts, charging God with being the father of an illegitimate child, thus imparting a divine coloring to their own misdeeds. In their acts of licentiousness they only imitated the God they worshiped, and in

order to escape the effects thereof, they assumed that "Christ's blood" would atone for them. When we closely examine this question, we are confident that a belief in the existence of mythical Gods (and what Gods are such mythical?) has been productive of more suffering in the world than all other causes combined.

TO BE CONTINUED.

## Religious Organizations are Stumbling-Blocks in the Way of True Reforms.

In continuation of that branch of our general subject of discussion, in this series of articles, we have further to consider the stumbling-blocks in the way of all reformatory movements.

Whenever new thoughts are presented for the people's consideration, an agitation of the public mind takes place just in proportion as such new thoughts conflict with preconceived popular opinions.

Religionists are great sticklers for orthodoxy, or that in which they have been taught to believe from infancy, and what is popularly recognized as the only true religion,—as the only veritable "plan of salvation,"—for, be it understood, a system of religion without a "plan of salvation" would never get up a revival, and make converts.

Hence it is that all religionists at once array themselves against any new thought that is supposed to conflict with popular views. It requires a great degree of independence of character for a person to boldly enunciate a truth that necessarily conflicts with the basis of a fallacy in religion. Such men in bygone days were generally led forth by the strong arm of the law, under the union of Church and State, to the stake, or to some other terrible means of torture, to expiate the crime of heresy.

As if impelled by an unseen power, bold and fearless men have faced the saintly hypocrites forming the tribunals under priestly rule, and contended for truth despite these devilish devices of human torture. By slow degrees in the most enlightened countries, through such perils, free thought has been established among the people.

The cunning, crafty leaders—who have ever been foremost and most earnest in imposing legal restraints upon the consciences and rights of freedom of thought and speech, have pretended to be the most tolerant and loving advocates for that which should be for the good of the souls of their fellowmen. They have ever been loud in their complaints against the civil government, ever contending that it needed the union of the church—it needed the fostering care of "our holy religion," to guide and direct it in allegiance to the Lord Jesus Christ, to the end that the souls of the people might be finally saved.

Thomas Paine, Thomas Jefferson, and their compeers, in instituting and laying broad and deep the foundation of this Republic, are down to the present day denounced by all religionists, as the most vile of the vile. All children who belong to religious families throughout this great nation are taught that Thomas Paine especially was the most ungodly and terrible man that ever lived; that his soul is now, and ever will remain, in perdition—a burning hell—a lake of fire and brimstone. Not a child attends an orthodox Sunday school but is taught thus to believe. Not a church-member can be found throughout the length and breadth of these United States who will not deride and asperse the character of that most noble patriot of the American Revolution.

We arraign the Christian church upon that charge, and have no fear of its being contradicted. Indeed we believe there was never a successful protracted meeting held, in which the wily priest who conducted the services did not make the infidelity, the intemperance, the demoniacal character, the horrible death-bed confessions (all too late to save him), with every other conceivable shade of denunciation, play an important part in the "work of converting souls."

Are not those and similar deeds of religionists the greatest stumbling-blocks in the way of all reformatory movements? What was Thomas Paine and his compeers guilty of, that such opprobrium, such aspersion of character, should be heaped upon them from generation to generation, by their descendants for whom they so faithfully worked to lay the foundation of a good government? Simply for that and nothing more. The very acts of him and them not only to declare the fundamental principles laying at the foundation of all true governments, but to incorporate those principles into the Constitution of the United States, was their sole crime. Hence to-day a class of those same religionists, combining with corrupt politicians, would subvert the fundamental principles of that Declaration and Constitution by, as they say, incorporating Moses' God and the Christian's "plan of salvation" through the "mediatorial government of the Lord Jesus Christ," into the Constitution of the United States.

In those days which "tried men's souls" the fathers of our country, being inspired by intelligent statesmen and thinkers in spirit life, who had suffered martyrdom at the hands of priestly rulers, during preceding ages, boldly set to work to lay the foundation of this government on a basis that should forever sever Church from State—that should forever guarantee the freedom of conscience and speech upon all matters of religion—that should forever protect the liberties of the people from priestly aggressions, and render all questions appertaining to life, liberty, and property subject to civil law, as a dernier resort.

As a compensation for the terrible trials the good men and women of past ages have endured—as a compensation for the fearful suffering and loss of life the Colonies had endured during the years of severe war with Great Britain—the mother country—the foun-

dation of the United States government was laid, free from the curse of a union of Church and State—and a glorious compensation it was, to the soil which was to nourish and give strength and power to such a government. Well might rivers of blood be spilled to fertilize that soil, and the perils and trials of those days were such as were necessary to bring the angel world in rapport with minds capable of being inspired to a full performance of the trust imposed upon them. Such trying times had prepared the minds of those who had survived the trials of the revolution, to adopt and sustain the views of those patriotic men who had so wisely led them through the dark days of the protracted war, which resulted in their liberty;—but not without a struggle: even then the wily priesthood put in their protests, and would, if they could, have established our government upon the old basis of the union of Church and State. The cry, then as now, went up in behalf of the recognition of God in the Constitution, and the "Lord Jesus Christ" as the great ruler of the nation—a hypocritical pretense for the sole purpose of continuing the religious enslavement of the minds of the people in America, as under the monarchial governments of the old world.

The patriotism of the founders of the government was too fresh in the memory of the people for the cry of infidelity to crush them. The work they accomplished was sanctioned by the popular voice, and the new Republic rested upon the broad basis of universal freedom and religious tolerance; and, but for unwarranted innovations, all laws in the least degree conflicting with such freedom and toleration would not exist in any State. They are innovations which sooner or later will be remedied by the judiciary. Yet, as it were in the growth of the nation, the old leaven of religion is working, and the assassins—wily priests, and political shysters, with outstretched hands, are threatening to destroy its life by subverting the principles upon which it was inaugurated. They would beguile the people into reverential awe, to the end of recognizing Moses' God in the Constitution of the United States, which would be the stepping-stone to the full union of Church and State. This once accomplished, that freedom of thought, and expression thereof, now guaranteed under the Constitution, would be denied us.

It is true the advocates for such a change as they contemplate will protest that they do not wish to curtail the rights of any one—that they only desire to render due homage to God, the Sovereign ruler of Mankind. Oh, no! they only want a political party sufficiently religious and strong to establish by a majority vote a declaration of their principles for the good of the minority, and for the glory of Almighty God and his Son the Lord Jesus Christ! A political party just strong enough for that!—how modest these religionists are! Even the American Association of Spiritualists, with Woodhull Claflin-Blood as their religious standard-bearer and candidate for the presidency, only want to accomplish a few things,—allowing her to speak for them; they only want a woman for president, woman suffrage, freedom in the sexual relations, and a union of Church and State! and if the present congress does not grant the second want, they are going to have another rebellion! Inasmuch as the present congress is going to do no such thing, the rebellion of broomsticks, under the auspices of the American Association, is close at hand.

O Demosthenes! show us the compensation for the terrible calamity thou art precipitating upon us. Is it indeed for no other motive than that in the midst of the awful roar of cannon, and the deafening rattle of small arms incident to the impending conflict, thou, with thy mouth again "filled with pebble-stones," may be enabled to cultivate and modulate anew thy powers of oratory—as of yore, when standing by the roaring old ocean, upon the sea shore? or wilt thou, through thy new mouth-piece, after such a training, compensate the few who may survive, for so vast a sacrifice of life and treasure, by eloquently expressed speeches and treatises upon the new religion, under a new "Church and State" dispensation?

Two Americans, Captain Cunningham and Mr. Simpson, were severely wounded by Nicaraguan soldiers, for neglecting to remove their hats in the presence of a religious procession at Nicaragua. Both had been in the country but a fortnight. Neither understood Spanish. The American Minister is moving in the matter.

REMARKS.—That is the legitimate fruit of the union of Church and State, and "God in the Constitution."

The only objection that is set up for this truly Christian punishment, is that these men "did not understand Spanish!" It would seem from the report, that it would have been deemed all right, if they had only understood the Spanish language.

When the fanatics get "God in the Constitution," and Woodhull into the Presidential chair of the United States upon the Union of Church and State platform, we poor infidel devils will have to uncover our heads and bend the knee to the passing throng of saintly Internationals, headed by the newly installed feminine, or go to the lock-up with cleft craniums—even as Cunningham and Simpson did in Nicaragua.

ONE MONEY LETTER IN A THOUSAND may be lost in transmission through the mail. Some people to insure against that risk, will pay fifteen cents to register a letter with a single dollar in it. Indeed, we had a case last week, where that sum was paid to register a letter with only fifty cents inclosed. We should rather take our chances on such small sums.

A NEWTON, M. D., of Daysville, Ill., has our thanks for special favors, and so have the many others whose names are too numerous to mention, who are exerting themselves to put this paper in the hands of a large class who never thought of subscribing for it before.



## PREACHERS AND ACTORS.

George Francis Train on Theology and the Drama.

Solomon Denounced as a "Miserable Hell-Hound."

RATFELD AND THE BEDSTEAD DISPOSED OF, ETC., ETC., ETC.

S. JONES—Dear Sir:—In introducing to your readers the appended remarks made by George Francis Train on Theology and the Drama, it may, perhaps, be well enough to explain to those among them who are not readers of the *Commercial*, and consequently would not otherwise understand the seeming animosity with which the able editor of that paper appears to be actuated in his introductory and other editorial strictures made thereon. I think I can best illustrate the matter by quoting from the remarks made by one of the greatest of the world's worthy celebrities, Wendell Phillips, who has recently favored our citizens by delivering his most profound and comprehensive lecture on the "Lost Arts."

Previous to referring to the lost arts, Mr. Phillips stated—among other good things—that men were, as a general thing, untrue to their own individuality; that they suffered themselves to be governed too much by what others would think and say, should they give expression in any manner to their real sentiments. Therefore, they wrapped themselves in cloaks of dissimulation, and catered, each in his own way, to the miserable bigotry and prejudice of the time. Mankind might be graded under three grand divisions, viz.: those devoted to the church, the press and to politics. He would pass over the church and take up the press; and, had you space to spare, I should like to give you, instead of a mere peroration, his remarks in full. Mr. Phillips cited an occasion when he had indited an article treating on a certain literary subject, in which he expressed his real views. He carried his production to a friend, an editor of a first-class influential journal. The editor read the M.S. and heartily and with true sincerity agreed with Mr. P. as to the sentiments portrayed in it; but, says he, "Mr. Phillips can't you exchange that closing sentence?" "Certainly not," replied Mr. Phillips; "that little sentence is the 'snap' of the whole thing; and the matter preceding it was written with the especial view to its elucidation." The editor said he would publish it, and did so; but stated in an editorial paragraph in this wise: "We to-day publish—to be found in another column—an article by Wendell Phillips; but we wish our readers to distinctly understand, that we do not endorse the execrable doctrines proclaimed therein." (Although he really agreed with Mr. P.) Mr. Phillips said he did not blame the editor for publicly decrying what he in secret approved, for it was not reasonable to expect him to jeopardize his own material interests by taking his subscribers by their throats and endeavor to force down them unpalatable ethics.

Now, the Cincinnati *Commercial* has an immense circulation, and many of its readers—like myself, are very willing to swallow just such savory truths as Mr. Train promulgates in such an earnest and determined manner, without any of the throttling process, spoken of by Mr. Phillips, by its editor. Still he, like Mr. P.'s editor, publishes George Francis Train's remarks, in a manner not prejudicial to his own interests; at the same time, it is not difficult to discover a very palpable vein of sympathetic feeling in his editorial strictures, in harmony with Mr. Train's views.

If plain, unvarnished truth was universal, popular commodity, there can be no doubt but what the editor of the *Commercial*, like all other able, progressive men, would, instead of interlarding with criticism, be a ready advocate of it, no matter if it was proclaimed by such "celebrated idiots" as George Francis Train.

May the Supreme Power speed the day when that shall come to pass.

Xenia, O. A. D. SNIVELY.

[From the Cincinnati Commercial.]

The announcement that the celebrated idiot, George Francis Train, would deliver a terrible lecture at the National Theater last evening, drew thither quite a large audience, considering the nature of the attraction. The dress circle and parquette were comfortably filled, and here and there a fashionably dressed lady was to be seen.

The lecturer made his appearance about 8 o'clock, and was introduced to the audience by Manager Sargent. Mr. Train was warmly received. His reception flattered him, evidently. He honored the audience with a graceful bow, modestly concealed his heavenly blue eyes with his waxen, long-lashed lids for an instant, blushed a deep, beautiful crimson, and murmured something pretty about being complimented by the presence of a larger audience than could be boasted by any six ministers in the city.

He started out by telling the audience to what particular words a few ancient and modern celebrities had expressed their content to confine their coining aspiration. Demosthenes chose "action," "action," "action." Bulwer chose "enthusiasm," "enthusiasm," "enthusiasm;" an Irish friend of his, James Sheridan Rose, chose "earnestness," "earnestness," "earnestness;" if he himself might coin three words for application to a hypocritical church, he would give "honesty," "honesty," "honesty."

"These are strange times in which we live," he said. "We were all taught in falsehood's school, and when a man dared to speak the truth, he was called a lunatic or a fool. In a community of lunatics, it had been observed when a stranger appeared, the first man who saw him was the lunatic. We were all living in such profound ignorance that the first man who attempted to illumine our minds by telling plain truths was derided as an idiot. There was ignorance everywhere; in the White House, in the Senate, in the House of Representatives, in the Legislature, in the municipality, in the editorial sanctum, in the law school, in the medical college, in the pulpit—ignorance most foul. To-day ignorance is power. No matter what a man of real enlightenment might do—from building the Pacific Railroad to establishing the Internationale—his genius would be unappreciated, and his intellectual superiority to the common herd never admitted. If Hecatan were to appear in his place on that stage, would any man in the audience accept an invitation to put on the gloves with him?"

Not much; his superior physical power would be admitted at once. But put a man of transcendental genius there; would his advanced intellectual capacity be conceded? Never. Now he (Mr. Train) considered himself a pretty smart man. He had been charged with being an egotist and a lunatic; he wanted to prove that he was both. This egotism was a very queer thing. If he were to jump nine feet—three feet further than almost any other man in the world—and he assured the audience that he could do a crack and do it right there on the stage) and somebody should remark to him that he was a good jumper, in order not to be an egotist, he would have to say, deprecatingly, "Oh, no; that's nothing; I can't jump

any." What hypocrisy! He knew he could jump, yet must not admit it, because if he did he would be an egotist. He didn't believe in such nonsense. Knowing that he could jump, and fence, and spar, he never said he couldn't, or in any way underrated his accomplishments in that direction. He didn't believe in being humble. The idea of one fellow getting up in a pulpit twenty feet above the rest of the people, and looking down on them and telling them they must be humble! No. When anybody said to him, "Train, you're smart," he invariably replied, "Yes; and a good deal smarter than you take me." That stopped all debate. His first injunction to his audience was, therefore, to assert themselves, and assume their position. They need never fear of getting a higher place than they would fix that. There were always plenty of people to pull an aspiring man down when he attempted to establish himself too high up. Water never rose above its level. He had always observed that the big logs in a stream always got on top the little ones, and that after a severe jolting the small potatoes of a wagon-load were always found at the bottom. General Grant and Rev. Mr. Hatfield were decidedly small potatoes.

Mr. Train next proceeded to illustrate the position of Rev. Mr. Hatfield and his church in relation to the rest of the world, and to show how little the reverend gentleman really knew. This project brought the blackboard advertised as a feature of the show, into use. The board was of ample dimensions this time, and the lump of chalk correspondingly small. Mr. Train first drew the front elevation of a country meeting-house, which he gave the audience to understand was a fair representation of his first earthly sanctuary. This obscure little church was away up in a remote corner of Massachusetts, where his grandfather, after emancipating several hundred slaves, from a mere sense of duty, had preached to a limited congregation for years at an annual recompense of three hundred dollars. The religion was Methodist, and George for a long time thought it the only one of its kind in the known world. The conclusion was dispelled by an untimely visit to Boston, where he was amazed to find any number of churches with steeples ever so much higher than his little conventicle at home. He had the curiosity to go into some of these churches, and was astonished at the magnificence of their upholstery, organs and gas fixtures, and concerned to learn that the rich people only had the pews, while the poor people had to go to a place marked for "strangers." They had no "strangers" pew at his church, and he could not remember that there was ever such a separation of classes as this suggested to his mind, at any of the Savior's meetings.

Mr. Train now began making circles round his little church in the woods, to indicate his advance in worldly experience and the consequent expansion of his religious ideas. He soon found that churches in this country were all got up for making money, just as a man would start a faro bank, a whisky shop or a house of prostitution. The ministers went into them to make a living, just as other men adopted other trades. He found that the rich occupied the dress circle and the poor the pit; that nine-tenths of the church-goers were hypocrites, the other tenth knaves, poor or ignoramuses, and if the inward flow of money stopped, pastors were very apt to receive calls to other charges. Further along, he learned that the Methodist church was simply a huge political machine to put men into congress, and rally around Grant. The Baptist church rallied around Colfax, and the Catholic church rallied around Tammany Hall and the Democratic party like a monstrous bo-a-constructor.

Another circle, and he was in England. There he found the Episcopal religion flourishing, and he was curious enough to inquire into her history. He found that she had been created by that miserable wretch, that sensual beast, Henry the Eighth, to favor that infamous debauchee's design of marrying Catherine Parr, and establishing a seraglio in the royal palace. The Pope of Rome forbade him to divorce his lawfully wedded wife and take another to his bosom. Henry said he would. The Pope said he shouldn't. That despicable old dog, Archbishop Cranmer, countenanced the King's design, and told him to go ahead. Martin Luther, who had been thrown out of the church for a little indiscretion with a nun, was also consulted, and gave the same advice. The Pope growled out:

"Do this thing and I will excommunicate you."

Henry defiantly replied:

"Excommunicate and be damned. I'll start a religion of my own."

He did so, and the Episcopacy was the result.

The Protestants were constantly talking about the Scarlet Whore of Rome. Here the champion idiot got off a tremendous doggerel of which the following is a specimen:

Would you hear lecherous history trace,  
Closely examine her peck-marked face,  
Founded for power and Revenue,  
Mark its discolor and ghastly hue,  
Spoliation! Robbery! Murder! Rape!  
Her Irish victims robed in rags,  
While R. chael Whigs and Tories clever,  
Are making her "Beautiful forever!"

With Luther's vile outrage on a nun,  
King Henry's Reformation then begun,  
The diseased old brute said "No surrender!  
No Popery! I'm the Church Defender."  
His beastly passions and pent up malice  
Established a Harlot in his Palace,  
To prove, by wife and concubine,  
The Christian creed of Kings divine!

Then good Queen Bess, that old vile liar, &c.

He next went to France, where he found people killing their children, and to Germany, where all the people were infidels. Rapidly passing over the ground he came to China—his inner circle of Paganism. Here he found nobody who had any blood relations, and on inquiring whether any of the people had ever heard of his grandfather's little church, or the Rev. Mr. Hatfield, of Cincinnati, was surprised to learn that they had not. They were neither Protestants, Catholics nor Jews, but followers of Confucius. Who was Confucius? He was their chief, who had lived several thousands of years ago. What was their religion? They "loved their neighbors as themselves," believed that "evil communications corrupt good manners," etc. What? Such a religion as this from a man who lived six thousand years before our Savior was born? Whew? His mind was expanding. He next went to Hindostan, where the people were Buddhists. Buddha, also, had lived thousands of years before, yet the people taught by him loved their neighbors as themselves, and believed as firmly in the corruption of good manners by evil communications.

He was also in Persia and Arabia, where the Koran was the spiritual guide. Here the people held to the simple beliefs expressed in the Pagan countries that he had just come from. In these four countries were ten hundred millions of people, who, according to the little church in Massachusetts, and of Mr. Hatfield's opulent Cincinnati congregation, were entirely lost. His mind was now expanding indeed. He was a Pagan forthwith. The so-called Christians throughout the world numbered some three hundred millions—one hundred million Protestants and two hundred millions Catholics. All the other people on the face of the earth were doomed to everlasting damnation. But according to the varying beliefs of

the various religious sects in regard to baptism, the sacrament, confession, etc., two hundred millions of the so-called Christians had no more chance for salvation than the Pagans he had visited; so that out of the whole population of the world only one hundred millions would be saved. There were now 2,400 different religious sects in existence, and he did not see why he should not make the number 2,401 by starting a sect on the basis of truth. He was in this matter like the old lady, who trusted in the Lord till the breeching broke, but then thought it time to take care of herself. The breeching of religion had been broken by Hatfield and his gang, and it was now high time for people to take care of themselves. He wanted a thorough reform in the manner of preaching. He wanted personal appeal made occasionally. Why was it that instead of discussing the point whether or not a man sat on a fence two or three thousand years ago, the ministers did not say, "Brother Jones, you had better close up that rum shop of yours," or "Brother Smith, I wish you wouldn't keep that faro bank open so near our church," or "Sister Johnson, the morals of this town would be improved if you would get married." They didn't say anything of that kind to these people, because they knew that Brother Jones and Brother Smith, and Sister Johnson, were the best paying members of the church. It was all business, this religion, and people went into it to make money, if not in one way, in another? Wherever a church went up it was surrounded by rum shops, faro banks and houses of prostitution, and there was no outcry against such things. The aim of Hatfield and his crowd was, apparently, to keep people out of hell; his (Mr. Train's) plan was to keep hell out of the people. Hatfield wanted to learn people how to prepare for death; he wanted to teach them how to live.

Mr. Train expressed considerable displeasure at the way in which six ministers of the gospel had tried to get possession of the steamer "Baltic," on which he had recently made a voyage to England. The majority of the gentlemen of the cloth were of the church of England, and held long and solemn tedious conferences in the cabin, which Mr. Train could not bear. He said he had some little regard for Episcopal ministers on account of the independence they displayed in wearing their shirts outside, but he could not stand those meetings. As soon as they commenced, he began composing epigrams. He had some of these valuable compositions with him, and at the request (or, rather, on the toleration) of the audience, read a lot of his jingling trash, from which we make the following extracts:

The rebuke given to Potiphar's wife  
Was the noblest thing in sacred life;  
Jacob's offense would have been too rank  
Had his son broke up this "Faro Bank."  
This virtuous act, which we have in the  
Give force to the proverb "Not for Joe."

Solomon, full of this noble desire,  
Was always lighting this sacred fire;  
This saintly Rabbit was a Bible man,  
Who could discount Brigham on the Mormon plan.  
So love, and be happy when babies cry;  
Marry, increase and multiply!

David, the preacher, sent General Uriah  
To the front, where he fell in the heat of the fire;  
And Abraham did the Christian thing  
In renting old Sarah to the Syrian King.  
So love, and be happy when babies cry;  
Marry, increase and multiply!

Dear brothers and sisters in the Lord,  
How dearly we love each other;  
Let cats and dogs have their discord,  
God speed the man and brother.

When Christians get the upper hand,  
Blood runs like water everywhere;  
War reigns supreme in every land—  
Let us unite in prayer!

[King William to dear Augusta.]  
GEORGE FRANCIS TRAIN,  
The only surviving member out of  
100 chiefs of the Paris Commune,  
First organized by him in the  
Ligue Du Midi, Marseilles, October 26, 1871.

The ministers had asked him to join with them in prayer for that blackguard, the Prince of Wales, that pest to society, who had recently been practicing on the sympathies of the people of two continents in order to create such fluctuations in stocks as would enable him to pay his gambling debts, amounting to a million sterling—that miserable wretch, who was perfectly rotten with syphilis and scrofula, and over whom the toady press of America had been slobbering while he was playing 'possum. What did it matter to us whether the blackguard died or not? Had not the wretch notoriously dishonored his own marriage-bed, and was not the "Alexandria dip," which fashionable affected without knowing what caused it in the setter of the fashion, produced by a white swelling on the Princess' knee? Then these men wanted him to find something to reverse and admire in Solomon, the miserable hell-hound with nine hundred wives—he, a man who had but one wife, and was true to her!

From his intercourse with all classes of people of which the world is made up, Mr. Train estimated that a larger average of blacklegs and black sheep is to be found among the clergy than among actors and actresses, whom one of the ecclesiastics, Mr. Hatfield, had taken it upon himself to abuse. Mr. Train went so far as to say there were persons in the dramatic profession who were morally and every other way Mr. Hatfield's superior. The theater, so far from being an immoral place, was a noble seat of learning, which kept thousands upon thousands of people out of bad places, from which the church would never allure them.

Mr. Train concluded his lecture by dropping into a chair and imagining himself in heaven. "Now, here I am," said he, "among the three millions of Christians in heaven, surrounded by all sorts of gorgeous things, opal and topaz columns, magnificent rosewood furniture, with streets and allies paved with gold all around me, and fluttering angels, with dresses seventeen feet long, and nothing to sit down on, hovering about me singing 'Shoo fly.' Here I am up here with Mr. Hatfield and General Grant, and down there in hell are my dearest friends. There is old Ben. Johnson, and Francis Bacon, and Beaumont and Fletcher, and William Shakespeare, and Sam. Johnson, and Oliver Goldsmith. There are Galileo, and Newton, and Joshua Reynolds, and Tom Paine, and Voltaire. I want to go down to my friends and see if I can't get them out of a fourth-story window some how, and if I can't, to stay with them and share their fate."

Without taking the sense of the house whether he should be allowed to have his own way in this little matter, Mr. Train recited the touching little poem, "Abou Ben Adhem," and bade his audience good-night.

THE TIME WILL SOON BE UP that new subscribers can get the JOURNAL for \$1.50 per year. Our friend's proposition ends on the 15th day of April.

Let every old subscriber do the best he or she can to get more new subscribers, up to that date. By so doing, tens of thousands of converts to Spiritualism will be made during the next six months. The perusal of the JOURNAL is a sure means of converting people to the truth of immortality, and spirit communion with mortals.

## Philadelphia Department.

BY HENRY T. CHILD, M. D.

Subscriptions will be received and papers may be obtained, at wholesale or retail, at 634 Race St., Philadelphia.

## WHAT IS STATUVOLENCE?

With a Communication from Robert Hare, M. D.

NUMBER TEN.

Notwithstanding all that has been written and published in the JOURNAL on this subject, the question is continually presented to us, What is it? We can appreciate the difficulty in comprehending it, for it was a long time before we could get an idea of it. The term is simple enough, from status a state, and volo the will, meaning a state or condition induced by the will of the individual.

We do not fully agree with our friend Dr. Fahnestock in regard to the existence of magnetism of various kinds, but we accept entirely the ideas concerning these in the following communication just received by us from our venerable friend Dr. Hare. We did not accept Dr. Fahnestock's theory of the action of the will until we had practical experience of it, and heard him explain it.

Having from our earliest experience been subject to clairvoyance at times, we rejoice to know that through the knowledge of statuvolence, we are enabled to produce such a passive condition of our physical and mental systems, as to give us the means of exercising clairvoyance more frequently and far better than ever before. Statuvolence when properly understood and realized—this is a very important point—not only enables a person to relieve themselves of pain by throwing the system into an unconscious state, but if properly cultivated, will unfold the most beautiful of all attainments, soul-vision or clairvoyance.

We do not in the least sympathize with the personal attacks made upon Dr. Fahnestock, neither is it true that we accept all that he has said or written on this subject. He is too much of a philosopher to ask this of anyone. We should rise above men, and as philosophers or lovers of wisdom, accept only the truth as it is revealed to us from any and every source.

Let us hear what Dr. Hare says:

"The recent discoveries of science with you, have left many of the old landmarks with which I was familiar, and led us far out into the ocean of truth. The fact, which has been generally accepted by scientific men, that there are but two divisions in nature, namely, force and matter, will soon be followed by another step, which from my present standpoint, and all the information which I have obtained here, I now accept,—that in the ultimate analysis of the universe there will be found to be nothing but force,—that which is known as matter, being simply the result or product of modifications of force. This is the platform on which I stand, along with the great philosophers and sages of antiquity, many of whom I have met here.

Standing upon this broad and eternal platform of truth, so grand and yet so simple, all the universe is a unit of force, or spirit, for this is a necessary conclusion from which there is no escape. We will pass in review the question of will-power.

Matter being the result of motion in the spiritual powers of the universe, there must be a great extension of the theory that different forces of heat, light, electricity, etc., are but so many modes of motion. Every different form of matter that exists must be the result of a different mode of motion of the great principle from whence all originate as a great central source.

These modes of motion are sent out to perform different functions, some like the slow, plodding errand boy, others like the fleet rider of the express horse, or the still more rapid locomotive in the lightning express, or by the telegraph, each of these are modes of motion, and each produce their peculiar results.

I shall not at this time say anything about the production of matter, though I desire to give you a series of articles upon this subject at some time, as you know this was the point which engaged my attention most earnestly just before I left the body. I am glad I entered upon this investigation, as it gave me many facilities here that I should not otherwise have obtained. I have been pursuing this subject occasionally since, and shall endeavor to do something for mankind when I can find a properly developed medium, through whom I hope to produce some startling phenomena.

In the domain of the imponderables, heat, light, electricity, magnetism, or force, and especially vitality, I have found the varied motions intensely interesting. Some of the most scientific men have measured with a good degree of success the rate of motion, which will produce several of these potent phenomena, such as heat, light, and electricity, but thus far within the domain of vegetable and animal life they have failed to reach any definite conclusion, though the same law operates there. The rate of these motions have been accurately computed by spirits, but I can only give you general ideas in regard to this now.

The rates of motion which produce all the different forms in the universe, are fixed and positive within certain limits; and the laws are as absolute as those of gravitation, and the forces which regulate the motions of the planetary bodies that roll in sublimity and grandeur with the most perfect accuracy through the fields of space. All are subject to law; and it is true that not a sparrow or a mote in the sunbeam falls outside of law.

In the families of animated beings the rate of motion of the life forces varies for each individual being, and the higher we ascend in the scale the more nicely is this marked. This is especially the case with man; and as each individual form and features, as well as internal characteristics, have their peculiarities, so has each its rate of motion, capable of modification, it is true, by various circumstances. Among these influences the most potent is the human will, and herein lies the secret of statuvolence, namely, the power to regulate the motion of the life forces so as to produce the various states which you have described. The first being an exhilarating feeling followed by a loss of consciousness of external things, the body becoming so passive that the spiritual nature assumes the ascendancy, and you have clairvoyance or spiritual manifestations. When this power of the will is once attained, there is not much difficulty in repeating it; but there are those who cannot obtain it, the forces of their systems being beyond their control in this direction. Many persons fail to reach this point because they think and say they cannot do it.

Next in power to the will of the subject is that of other individuals. Certain persons who hold peculiar relations to them, whose wills being positive, can and do control not only the motions of the subject, but even their wills, and lead them to perform many acts, without any external expression. These are the magnetizers. [We know from observation and experience that these do indeed exist, for just at the moment of this writing, a discordant individual stepped into our sanctum, and, for a time, all this influence and train of thought ceased. We could neither think nor write; after being alone again a few moments, order was restored and we proceeded. H. T. C.] Every one must be conscious of the influence of those around them—some pleasant and others not. It is by changing the rates of motion of the vital forces that equilibration is produced or destroyed; and the magnetizer who thus calms or disturbs the conditions of the subject, may suppose that he is adding to, or taking away, certain fluids; and if they call the forces fluids, it is so. But let us not dispute about words, it is the substance that we should all seek. It is the rate of motion which shall sustain and continue life in the highest and best conditions that we are considering.

Statuvolence proves that the power of the will to control and modify these currents of motion is essential in the individual, but may be greatly aided by congenial associates and positive minds.

Magnetizers, if they are of this character, will exert a powerful influence, and in many cases, I expect that the will of the individual is so negative and inefficient, that a good operator can do much more for them than they can for themselves; but it does not follow that this shall continue, for a wise and judicious operator will always teach his subjects how to regulate and control this influence for themselves. In the present state of humanity, it is not true that all persons can go into the statuvolence condition, but there are many who can be aided by external influences, and by individuals who possess certain positive elements which will assist in the accomplishment of this desirable end.

How much better it would be, then, for all to abandon this controversy about unmeaning terms, and seek to know the highest truths in regard to this important subject.

Children of earth, learn this lesson, that truth is only truth to you when your conditions will enable you to receive it, and never censure or condemn brother or sister who is not able to stand exactly where you do and receive the same evidence of truth that you do. The great and exhaustive fountain of truth is open to all mankind; and if you only seek it with proper desires, you will be filled. We come to earth to bless you in all the relations of life, and would have you lay aside every feeling of bitterness and jealousy, and in the pure love of truth, walk along life's journey on the beautiful hill of knowledge, and with each new revelation there will come to you strength to go on and on forever."

We were thrilled by the soul of "the old Roman" as he spoke these words to us, and we ask for his communication a careful and candid consideration; it seems to us to contain several important and original suggestions, which he would have us sum up as follows:

1st. That the scientific world here affirm that there are two divisions of nature—force and matter.

2d. That advanced minds in the spirit-world, affirm that the universe in its ultimate analysis is a unit, which is force or spirit, and that matter in all its varied forms is but an expression of this spirit.

3d. That force or spirit manifests itself by motion always, and that there are an immense variety of motions corresponding to all the forms of matter.

4th. That the motions are wave-like, and the currents vary in their rapidity.

5th. That these variations are the cause of the varied forms of matter, both inanimate and animate.

6th. That these motions are not absolutely fixed, but are subject to external influences, and hence the law of progress.

7th. That the influences which change the rate of motion in living beings are more marked than those which act upon inanimate substances.

8th. That man, having the most perfect motions in his systems, physical, mental, and spiritual, is the most susceptible to surrounding influences and to progression.

9th. That the will in living beings is the most important influence, which changes or modifies the rates of motion therein.

10th. By will we understand the co-ordination and co-operation of the mental forces, and its strength depends upon the perfection of this.

11. That the will of man properly trained, will not only change the rates of motion in his own body and that of his fellow man, but in inanimate objects, and thus accelerate the great law of progression everywhere.

12th. That the will of man can and does influence the rates of motion of vegetable and animal life—especially in those plants and animals which are subject to domestication.

13th. That the will of man is, and has been, powerful in its influence over his fellow-man, and all history goes to prove that this has enabled him to sway empires and rule multitudes.

14th. That by culture the powers of the human will can be very greatly increased; that it approaches Omnipotence nearer than anything else that we know of, and that through the action of this, when directed by that wisdom which is attained by man, he becomes a creator of worlds and systems.

15th. That the currents of life are the means which produce, by their similarity, attraction, and their dissimilarity, repulsion.

16th. That love, in its highest sense, is a blending and harmonious union of all the forces, physical, mental, and spiritual.

17th. That in the progress of the race on earth, powers which are now unknown will be developed through the action of the human will in proportion as man extends his knowledge into the domain of force in all its various modifications.

18th. That spirits by a knowledge, more or less perfect, of these laws which govern the rates of motion of the life currents in mortals, have been enabled to produce all the various manifestations which have startled the world in all ages.

19th. That spirits will soon be able to give to the world the means by which these statements may be demonstrated in an absolute and scientific manner.

20th. That the progress of the race in spirit-life and on earth is simultaneous, and spirits are just as dependent upon mortals as they are upon them for these developments.

## Items of Interest.

—Dr. Samuel Underhill is lecturing, at present, at Athens, N. Y.

—P. R. Lawrence is still in the field lecturing and healing.

—Benjamin Todd, the highly popular Spiritual lecturer, is to hold forth at Denver, Colorado.

—Dr. A. B. Severance, the well-known psychometrist, has our thanks for repeated favors.

—H. Wheelock, formerly of 139 Broadway, N. Y.—Can some one tell us his present address?

—Bro. A. E. Doty, of Illon, N. Y., is lecturing through that State with good success.

—The JOURNAL is for sale by the Western News Company and by W. Phelps, 687 State street.

—Dr. Kayner has been lecturing at Morris and Chandler, Ill. Promises us full particulars of his eventful visit there.

—Prof. Carr, editor of the Scientific Department of the JOURNAL, has concluded to enter the lecture field. May success attend him.

—J. H. S., Iowa.—A thorough reading of "The Bible in the Balance," "The Question Settled," and "Criticism on the Theological Idea of Deity," will enable you to maintain an argument on the subject you mention.

—Dr. Perkins has sold out his business at Kansas City, Mo., and now proposes to devote his energies to the promulgation of the truths of Spiritualism. He and his wife will be at Cedar Rapids and Center Point, Iowa, in April. Those who wish to engage their services, can address Dr. J. W. Harland, postoffice box 1209, Kansas City, Mo., who will give all necessary information.

—Those of our friends desiring to plant fruit trees this spring, especially pear and plum trees, cannot do better than to correspond with our worthy brother, P. B. Bristol, of A. Barn, N. Y., whose advertisement has been in another column for some weeks. We believe Brother B. has as fine a stock from which to select as can be found anywhere.



COMFORTING ASSURANCES TO THE  
SUBSCRIBERS OF THE "CRUCIBLE."

PUBLISHED BY REQUEST OF ITS PROPRIETORS.

(From The Crucible.)

For the purpose of correcting some statements published in several of the Spiritual papers by Moses Hull, in regard to the manner in which he has been treated by the Cosmopolitan Publishing Company, we publish the following statement of facts, in relation to the formation of the Publishing Company and the publication of the CRUCIBLE.

In December, 1870, Moses Hull was lecturing in Baltimore under the auspices of the Maryland State Association of Spiritualists. During that time he informed the leading members of the Association that he was desirous of publishing a paper in Baltimore, to be devoted to disseminating the truths of Spiritualism. Several of said members favoring the project, a meeting was called on or about the 20th of December, for the purpose of taking into consideration the publishing of a paper. At that meeting Moses Hull stated that he would publish a paper in Baltimore if the friends would donate \$2,000. A gentleman proposed to form a Stock Company, to which proposition Moses Hull objected, saying that "he had seen enough of the workings of Stock Companies—that there was always a big fish eating up the subscription ones." Hull then proposed that a subscription be started to see how much could be raised, and several hundred dollars were subscribed at the meetings; and in consideration of Moses Hull promising to invest a large amount, and being compelled to move his family here from Hobart, Indiana, at considerable expense, it was proposed by some of the members to pay his expense of moving, which he stated would be about \$350. A subscription was started to raise that amount, and the meeting adjourned to meet on Monday evening, January 2d, 1871, when on that occasion Moses Hull presented an act of incorporation for a Stock Publishing Company, entirely setting aside all that had been done at the previous meeting. It was then decided to form a Stock Company, placing the shares at \$20, payable in ten monthly instalments.

Moses Hull now being relieved of the necessity of making a heavy investment, and being paid for his services in working for the paper, those who had proposed to pay his expenses concluded that, under this different arrangement, they were relieved from paying his moving expenses, and so they did not raise the subscription. The company was incorporated January 5th, 1871, with Levi Weaver, President; George Broom, Secretary, and William Leonard, Treasurer.

Moses Hull being elected as superintendent and editor, he at the time stating he would devote his time, excepting Saturdays, Sundays and Mondays in the office, securing job work, etc., to help pay expenses, the company agreed to pay him a salary of \$50 per month. Instead of Moses Hull giving his personal attention to the business of the company, he hired a lady at the expense of the company, and left the office and its management under her control. Mrs. Hull was, also, during that time, receiving pay for her services. Then this lady left, and Mrs. Hull was placed in charge, at a salary of \$8 per week. Moses Hull was paying for his stock that he had subscribed for, by selling the company's books, and having his salary as superintendent placed at his credit for stock, and he hundreds of miles away.

The stockholders, thinking that Moses Hull was not showing the interest that he ought, and not giving that amount of personal attention to the paper that he had promised, were not willing to invest any more. Moses Hull then attempted to merge the CRUCIBLE into Woodhull & Claflin's Weekly, but that plan not meeting with favor from the company, it was abandoned.

Many of the stockholders becoming dissatisfied with the manner in which Moses Hull was conducting the paper, and the loose, careless way in which the books were kept, and not being willing longer to pay Moses Hull a salary for superintending the affairs of the company, he being away all of his time, and the company being compelled to hire additional help to do his work—for these causes, at the stockholders' meeting, in January, 1872, Moses Hull's term for which he was employed as superintendent having expired, the Board of Directors considered it best not to re-elect him to that position. About one month previous to said meeting, Moses Hull employed one A. B. Davis to take the place of his wife in the office, who had been performing the duties of superintendent.

Moses Hull being engaged to lecture South, would not be in Baltimore for four months, and Mrs. Hull, leaving for Indiana, the CRUCIBLE was entrusted to the care of A. B. Davis, on Moses Hull's recommendation, and at the stockholders' meeting in January referred to, he was elected as superintendent and editor in place of Moses Hull, whose term had expired. As to how Davis managed the affairs of the company, we refer our readers to an article published in this paper entitled, "A. B. Davis and the Cosmopolitan Publishing Company." Upon Moses Hull being notified of the change, he at once requested that he be re-instated to his former position, or he would draw out from all connection with the CRUCIBLE, and published a notice in the Spiritual papers, that he had no further connection with the CRUCIBLE, and insinuated that the Cosmopolitan Publishing Company had stolen his "little all." We think it would be well for Moses Hull to consider how he obtained his "little all" in the company. Not like the rest of the stockholders, who paid in cash for their stock, to publish a paper from which Moses Hull was receiving the greatest amount of benefit, and he paying for his stock with his salary paid him as superintendent, while he was hundreds of miles away, editing the paper by letter, and others hired to do his work, and also by selling his books to the company; in this manner he obtained his "little all."

After hiring A. B. Davis to fill his place as superintendent, and stating that in his absence he was to have supreme control, when he found Davis had been elected in his stead he wrote to the company that any one could tell that Davis was not fitted for the position, and he expected the CRUCIBLE would die as soon as he found he had been elected. We are sorry it took so long for Moses Hull to find out the character and capability of the man who, a month previous, he recommended to fill his place in his absence.

On account of the several statements, made by Moses Hull in regard to his connection with the CRUCIBLE, and for the information of our subscribers, we deem the publication of these facts necessary.

COSMOPOLITAN PUBLISHING COMPANY.

A. B. DAVIS AND THE COSMOPOLITAN PUBLISHING COMPANY.

Nearly one year ago Moses Hull organized this company as a Joint Stock Company, and received the appointment of General Superintendent; he also started at the same time the paper called the CRUCIBLE, and became its chief editor with a fixed salary for his services, and for a while everything went on as well as could be expected; that is to say, while he at-

tended to his duties, we seemed to prosper; and when he neglected his duties, things began to fail. At length he brought on here a person, calling himself A. B. Davis, a perfect stranger to us, and recommended us to employ him in our service. Not doubting his capacity or his integrity, we committed the whole business into his hands, and made him place general superintendence in Mr. Hull's place. Davis commenced operations for us about the 1st of January, 1872, and was dismissed from our employment on the 22d of February, 1872, for the following reasons, to-wit: First, we found our accounts were not kept in a satisfactory manner. Second, we found many of our books missing from our store, and no account of their having been sold. Third, we found very many letters that had contained money and subscriptions for our paper and books, for which there was no credit to the company.

In view of these facts, we were called upon to act in our own behalf, and to act promptly, which we did, in dismissing said A. B. Davis from our employment.

How much we have lost by our connection with this man Davis, we have not yet been able to fully ascertain. Suffice it to say, that we have been, by this mismanagement or dishonesty, brought to the very verge of financial ruin. That we may be able to recuperate so as to publish the CRUCIBLE, and to carry on our book business, we hope; though these things will depend upon the liberality of our friends. The position requires an honest, capable and energetic man—a man in whom the company can confide; and with such a man at the head of our affairs, we believe we would prosper, and be able to do a vast amount of good in liberalizing and enlightening the minds of our fellow beings. The *Banner of Light* and other Spiritual papers interested in our affairs will please publish the above.

COS. PUB. COMPANY.

ADIEU.

At a special meeting of the Cosmopolitan Publishing Company, held Thursday, March 7th, it was resolved to discontinue the publishing of the CRUCIBLE, and offer the property of the company for sale. The CRUCIBLE started with good prospects of success, but it has been killed by the extravagance and mismanagement of those having charge of its publication. Numbers of letters are daily received, expressing a regret that we were compelled to suspend, and at this late hour we are receiving names of new subscribers. If the parties employed by the company to superintend its affairs and publish the paper had given it their personal attention as they agreed to do when employed, there is no doubt, but that the CRUCIBLE would have been in a flourishing condition, financially, today. Thanking our patrons and friends for their generous support, we now very reluctantly bid them adieu.

COS. PUB. CO.

## Love Jesus.

BY DR. E. B. WHEELLOCK.

Love is either the result of certain influences acting upon part or the whole of the five senses, the object being present, or else the result of some true or fanciful statement made by a second or third party.

All love produced by actualities, or by the first process, may be said to be real, positive and direct, the object producing it being present, thereby making its own impress of loveliness, and of its own moral beauty.

But love induced by a narrative is quite another thing. To love the description of a person, or to love his character as given second-handed, is quite different from loving the person knowingly through the senses. In loving the biography of a man or a woman, do we, in reality, love the person, provided they have never been within the radius of either of our senses?

A biography may be true or false to real character; may represent true beauty and true excellence, or the reverse. And how can we tell which? Would it be truthful and proper, then, to say we love this or that person or character, when we have only a written or verbal representation of their virtues, or moral worth, and that given a thousand years ago? If we love at all, it must be the picture—the representation given. It is this, and this only that the Christian can love as regards his Jesus. To make the case more plain: If a person stand before a mirror, he will there reflect his own personal image. A second person now perceives this image, but not the individual from whom it is reflected. Now, by loving this image would it be true that he really loved the person from whom it was reflected? A very beautiful image may thus be reflected from a person who is a vile murderer, and only waiting to be hung or crucified, as the officers of law may dictate. Is it truthful, then? Is it a mark of wisdom for a Christian to say he loves Jesus as a man, or as a God, when in the nature of things he can not, in reality, do either, he having lived (if at all) many hundred years ago?

Therefore, all the Christian can know or love must come from some ancient historical report from a second-hand reflection from an image, and that only presented or reflected in Greek characters or Roman words. Oh, ye wise sages and Christian pulpitanians, is it true that ye tell a "fib" each time you say you love "Dear Jesus?"

"Wisdom is the principal thing; therefore get wisdom; but with all thy getting, get understanding."

## New Hampshire.

Mrs. Lora L. Craig, the young and eloquent inspired medium-lecturer, who was recently engaged in this and other adjoining States, writing, says:

I will redeem my promise this morning. We arrived safely home one week ago. I find Spiritualism is thriving here in the old Granite State. The late quarterly convention of Sullivan and Merrimack counties, have put a missionary into the field for three months, and a greater interest is manifested than ever before. In many towns souls that have been shrouded with the mantle of superstition, are awaking to realize the glories of this heaven-born philosophy.

As for myself, I have not decided what I may do;—perhaps "blow the bellows to fan the fire for some one else to warm by." Never were truer words spoken than those to me by you, brother. My day will come sometime; eternity awaits me; there will be time enough for me to enjoy some of the rich blessings of earth and heaven. Only twenty-three years have passed over my head, and the experiences I have been called to pass through have taught my soul to drink deep draughts of sorrow, and to lay aside selfishness, jealousy, and contention, and labor for the good of the common whole; to help the wanderer, whether going down or climbing the hill.

I shall try to send a list of new subscribers to the JOURNAL as soon as I can, for I am anxious to spread the tidings contained in its well stored pages far and near.

Unity, N. H.

\$25,000 pledged to send this paper to new subscribers, for \$1.50 a year.

## Our Correspondence.

## Letter from Michigan.

BRO. JONES: In perusing the RELIGIO-PHILOSOPHICAL JOURNAL of March 25th, 1871, I became interested in the account of spiritual manifestations, and the report of Mrs. M. L. Bangs, in which she says the spirits came, and not only talked with them, but frequently presented the children with presents, money, etc.; and on some occasions did housework, such as ironing, sweeping, cooking,—making pies, waffle-cakes, etc.,—also eating with them.

I have been a believer in the Spiritual philosophy about eighteen years; but such have been the developments of late, that I have my faith a little shaken sometimes, inasmuch as such phenomena have not been presented to my physical senses. My wife, to whom I have been married about four years, her sister, who resides with us, and some of our children, differ with me in religious belief. Although we have no domestic discord, yet when I read from the JOURNAL, or any other modern Spiritual publications, I am met with sharp criticisms. When I am not able to remove their objections by any known principles of science, I am always able to bring parallel cases of ancient spiritual manifestations which they do believe.

After reading to them the articles above alluded to, my wife and sister exclaimed: "You need not read any more; that is enough! Only think—spirits come and do the work, and eat at the table! Do you believe that?"

The first thought that came to my mind was, "Quick believers need broad shoulders." Therefore, instead of giving a definite answer, I told them I would write to the editor of the JOURNAL, and ascertain if he knew Mrs. M. L. Bangs, and have his testimony in regard to her reliability. I then referred him to Genesis, 18th chapter, 1-19 verses, and 19th chapter, 1-4 verses, where it is stated that the angels ate with Abraham and Lot, and told them if the angels could eat with men at one time, it would not be very difficult to believe they might at another time; that if we disbelieve one account, we might, with the aid of induction, disbelieve both.

## AN INTERESTING TEST.

A few days ago I called at a house to enjoy a social chat, and after some conversation with those present, I proposed a circle for communications from departed friends. We received several from the guardian spirit of the medium and others, of a general character, encouraging us to good works, etc. One spirit said she had been in the Summer Land about two years, and by the aid of others she could come and communicate with us. She said she found that death was not so terrible a thing as she thought while living in the earth-form; that she had always looked upon it with terror; when thinking of it the tears would often stand in her eyes. Then she gave her name. Her statements corresponded with facts. But to the test.

After I arose to leave, and had bade the friends good night, having my hand upon the door-latch, the medium came to me and extended his hand. I gave mine in return, when he said, "Good evening." I responded, when he remarked, "A few days ago I was a patient of yours, whom you had a great anxiety to cure, but you failed. It is all right now."

I asked, "Are you a lady?" She answered, "Yes; you know who it is; you did your duty, but did not succeed; it is all right now. Good night."

A few days before this event I was solicited to go outside my usual field of practice, to see a young lady. Several physicians had preceded me, but being an old acquaintance of the family, I was called. During my last visit the young lady earnestly said:

"Doctor, if you do not cure me if I can come back I will, and haunt you."

I replied, "If I don't succeed, I want you to return."

She answered: "I will."

I like to be haunted in that way.

DR. W. CLARK.

Fallsburgh, Mich., March 12th.

Reply: We are well acquainted with Mrs. Bangs, the lady referred to, her husband, and their family connections, residing in this city. They are all truthful people whose word on all subjects will be believed as readily as that of the most creditable people of our city. They are above reproach for truth and veracity.—

[ED. JOURNAL.]

## Westfield, Pennsylvania.

S. S. JONES—Dear Sir: We, as the orthodox brethren say, have just been having a "precious season," and whether any precious souls have been saved, I do not know. B. F. Underwood has been holding a discussion with a Rev. Taylor, Advent. Subject:

Resolved, That the Bible is the Word of God.

As a matter of course the "devout" exclaim, "How are the mighty fallen!" The exponent of Biblical fables told his story, established the truthfulness of the Bible in two evenings, and departed from here crest-fallen, and it is fair to presume him a wise man. We then had two very interesting lectures by Mr. Underwood, one Sabbath afternoon and one in the evening. Mr. Taylor, in order to whip into the traces the shaking ones made a very "wrestling" prayer, and our friend Underwood paid him off in his own coin. I herewith send you a copy of Mr. Underwood's prayer, for publication in the JOURNAL, thinking it will prove interesting to your readers. The manner of Mr. Underwood while praying, was well suited to the prayer, adding to its effects, and making it the most remarkable one I ever heard:

## MR. UNDERWOOD'S PRAYER.

Thou Incomprehensible Power, Essence or Being, said to exist as the Author of Nature,—and called by different names, as, Jehovah, Brahma, Lord, Jupiter, Allah; worshipped as a Negro in Africa, as an Indian by the untutored savage of America, and by the mass of Christians as a Caucasian, sitting on a great throne, high in the heavens, with a crown on his head, and a sceptre in his hand, and holy angels all around, ministering to his wants, and chanting his praise; but believed by the better educated and more thoughtful among thy worshippers, to be something of which no correct conception can be formed by the mind, and recognized by us only as the aggregate of the forces of nature, inherent in, and inseparable from matter, constituting the Soul of the Universe,—"That which warms in the sun, refreshes in the breeze; glows in the stars, and blossoms in the trees." Whatever thou art, make no attempt to extol thy name, for if but half as great and good as most of thy worshippers profess to believe, thou canst not be pleased with the praises and flatteries of men. We attempt not in this prayer, to give thee any information, for, according to those who claim to be in special communication with thee, and seem intimately acquainted with all thy secrets, designs, and doings, thou knowest all things, even the inmost secrets of our hearts. We do not ask for any special favors for our opponent, on this occasion, for he has already informed thee concerning what he wants; and he is presumed to understand his needs much better than we can describe them. We ask no special favor for ourselves, because, in the first place, it does not comport with our notions of fair play, to invoke their aid in an intellectual contest with a gentleman who has come here to debate with us and not with thee. In the second place, we think we can sustain our position in this debate without other assistance

than that afforded by the silent but powerful aids which lie on the table before us; and in the third place, however much either of us might desire special help from thee, we do not believe thou wouldst interfere to give one the slightest advantage over the other. We have seen the prayers of millions of Christian devotees utterly disregarded by thee, and that in cases where not only opinions were involved, but the freedom, the property, and even the lives of thousands of innocent and good people, yet thou didst not stay the destroyer, neither alleviate the suffering and missing of any. How, then, can we expect thou wilt be of any assistance to either my opponent or myself in this comparatively insignificant contest. And while we are sure that intellectual work of this debate must be performed by the disputants, we think it unwise for either of us to look to the victory. "Providence is always on the side of the strongest battalions," at least they win whether they fight in the cause of right or wrong. "Trust in God and keep your powder dry," said Cromwell to his soldiers; and as we are satisfied that in battle, more depends upon the quantity and condition of ammunition, than upon mere men who trust in God, so in an intellectual contest like this, we believe that an acquaintance with the subject, and power, and skill in presenting arguments are more important than reliance on thee.

Had we any faith in the efficacy of prayer, there are many favors we might solicit; but since we are satisfied that we can obtain nothing by addresses to thee, which would not come just as surely without, we close our prayer to turn our attention to our opponent, and the important question under consideration. Amen.

## A Preacher Wanted.

BRO. JONES:—Last fall I delivered a course of seven lectures at Clinton school-house, near this city, leaving a free platform at the close of each lecture. A standing challenge was held out to the clergy, and though the meetings were made up entirely of Christians, I met with no opposition, except a feeble effort from "the brethren," who, finding themselves overwhelmed, sent for a preacher—Brooks, of Du Quoin—who has failed to come and defend his faith.

In December, I published a challenge in the Centralia Sentinel to the clergy of this city, to a debate on the following resolution:

Resolved, That the Bible, King James' version, sustains Modern Spiritualism in all its phases and teachings.

Bros. Cell, Robinson, Scofield, Brow, and Viche have, as yet, failed to respond.

A few evenings since, I delivered two lectures to an entirely Orthodox audience, at the Brookside school-house, four miles west of Centralia. At the close of the first lecture, on "What is Spiritualism?" after some awkward efforts at debate on the part of "the brethren," and finding my arguments unanswerable, a Mr. O. C. Post, an adherent to the church, arose with "a motion, as one of the directors of this school district, that the doors of the school-house be closed against such blasphemy!" But the audience, aware of this being free America, in the 19th century, cried out with united voice, "No! let us have free speech."

The second lecture, on "The Objector Answered," met with violent opposition at the outset, by an ex-preacher, Mr. J. H. Butler, who, while I was comparing the morals of Christians with the morals of Spiritualists, arose, and moved that I "be put out of the house." A member of the Baptist Church protested, "Let us have free speech—go on!" and the sound of "go on" was heard in every part of the house.

Mr. Post and Mr. Butler are my neighbors, and otherwise good men, for whom I harbor no ill-will nor ill-feelings; but let them and others remember that they live in the land of Patrick Henry, of Jefferson, of Washington, of Franklin, of Clay and Webster, and of the thousands who suffered death for constitutional liberty, both religious and political, and in the nineteenth century.

At the close of this lecture, home talent being spent, it was decided to send away for a man to oppose me on the following resolution of their framing:

Resolved, That Spiritualism is identical with the teachings of Jesus, the Christ.

Now, if there is a clergyman in Illinois bold enough to pick up the gauntlet, let him come to Centralia and do it. I will meet him as "Greek meets Greek."

Thine, as ever,  
J. W. EVARTS.

Centralia, Ill.

## Letter from Massachusetts.

I will do all I can to extend the circulation of the JOURNAL. I have been much interested in Brother Francis' "Search after God." I found him more than sixty years ago, but then did not know it. Now I am convinced that it was the same power that operates upon me at present; and which I ascribe to spirit friends. I was impressed to act upon my own responsibility, regardless of Church or State. The Church insisted upon it that I must obey her ordinances, or I could not be saved. I contended that my salvation lay between myself and my Creator, and that I should not perform any of her ordinances. The State demanded that I should obey its laws, or suffer such pains and penalties as they chose to inflict. I told them I believed in a higher law than their enactments. They had the power to do with me as they pleased. The highest God that I know is the spirit of love within my own breast, which prompts me to act to my highest conceptions of right and duty. I see no other way in which the Harmonical Philosophy can be carried out.

I think the signs are auspicious of great events. All true Spiritualists will feel that their unseen protectors will not suffer any calamity to befall them, only what is needful to educate them up to a higher life. They will not ask for the sword to be made use of for their protection.

THOMAS HASKELL.

West Gloucester, Mass., March 4th.

## Note from J. H. Andrus.

"ALMOST HUMBLED EXPOSED."

An article under the above caption, or something like it, appeared in the Detroit Post a few days since, which is so shallow as scarcely to need a contradiction. However, it may be that some people are non compos or stultified through priestcraft, so as to readily believe all of the snake, whale, bear (bare), and virgin stories contained in the Bible. I believe that the word of God is not to be literally true, because priests tell them that it is the "word of God"—and if so, they might also believe that Charles H. Reed could, while securely bound and tied, hands, neck, and heels in a chair, get his hands loose, put two handfuls of rice into his "mouth," and "with a lever, raise a table from the floor and turn it over upon his head," without toppling over; put a solid steel pin around a chair leg, and then get his hands and again, all within the space of some two or three seconds of time, because they read it in the Post.

Mr. Charles H. Reed has not been in Almont since February, 1871, when he gave two seances, to good audiences, and without any exposure of humbuggery, pocketed his money and went away with it, having given good and general satisfaction.

Wonder if all the "exposures" of mediums have as much, or rather, so little, truth for a foundation? Almont, Mich.

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## Frontier Department.

BY E. V. WILSON.

## Plain Talk to Dr. Slade.

Brother, we had a sitting with you on the forenoon of Thursday, January 11th, 1872; again in the evening of the same day, on which occasion, certain physical phenomena took place. We have had many sittings with you heretofore, and in every case have found you true. During our sitting with you on the 11th of last January, we had no suspicion of foul play. We came not to detect a cheat, but to meet an honest brother and medium.

Bro. Slade, we have known you since 1860—first meeting you at Ann Arbor, Mich. Do you not remember it? We were at the home of our mutual friends, the Thompsons. We next met at Jackson; again in various other parts of the country. Everywhere you avowed your honesty. At first we were suspicious—finally we believed in you.

Said our mutual friend, Dr. Child, of Philadelphia, "We can point to Dr. Slade and say he is honest."

"Dr. Slade is a true medium—above suspicion of fraud and to be relied on," said our Bro. J. V. Mansfield to us on the very morning we called on him. Others have said more than this in praise of you.

Bro. S. S. Jones, on our departure from Chicago eastward, said to us, "Write just what you see at Dr. Slade's." We did so.

The humbugs of the day, such as McQueen, VonVleck, and Leland, have never attacked you. The RELIGIO-PHILOSOPHICAL JOURNAL, *Banner of Light, American Spiritualist, and Present Age*, have ever pointed to you with pride, as good and true, and honest.

In many places, I have backed up your mediumship with words of honorable mention; and sometimes put your calculators to flight, in offering to pay their expenses to your home, or stopping place, to prove your honesty. We wrote an account of you—honestly wrote just what we saw.

And now, my brother, we have read in sorrow, your expose in the columns of the N. Y. Sun, also in No. 1, Vol. 12, of our beloved RELIGIO-PHILOSOPHICAL JOURNAL. Bro. Slade, we have not lost all confidence in you—no! not quite; and yet our confidence is shaken—terribly shaken; not in Spiritualism, but in Dr. Henry Slade; and we call on you in sorrow, in grief, to come out like a man—if you are guilty acknowledge your error.

Shake off the baneful influences that have degraded you, reducing you from the holiest calling that man ever aspired to, viz: that of medium for angels to teach the gospel of immortal progression through, to the career of a common cheat, or a confidence man. Men, women, and children, are your victims. Among these I find Bros. T. G. Forster, J. V. Mansfield, E. V. Wilson, and others. You have made them retail your falsehoods that others on their testimony might come to your room, to be swindled and robbed of their money, that you might wear diamond rings, precious stones, living in royal estate, holding the hand of pure-minded men and women in yours, pretending to tell the truth, yet breathing a lie. Bro. Slade, we call on you in the name of humanity, of the angel world, of our Sister Aleida Wilhelm your wife, now an angel,—in the name of an outraged spiritual community, to come forward and clear up this terrible expose, or own up your frauds and errors, and fall back upon your original mediumship. We call on you to throw off the baneful influences of your surroundings. Bro. Henry will you do it? Will you come forth from the fiery trial through which you are passing, purer and better for the trial; or will you continue in error, losing caste here and hereafter?

Bro. Slade, yesterday you were a brilliant star in our constellation of fixed stars—mediums. Every reader searched the columns of our papers for items from Dr. Slade. On every hand we were asked the question, "Do you know Dr. Slade? Is it not glorious to witness the slate writing independent of his touch or contact?"

An old Atheist, whose none respect more than we do, in answer to our question, "What made you leave Atheism and adopt Spiritualism?" replied, and his aged lips trembled and his dim eyes filled with tears, "Well, Bro. Wilson, it was in this wise. Dr. Slade came to our city, and on every hand I heard of the wonderful things that were being done at the Doctor's rooms. I went to him expecting nothing, and there lay the little slate on the table before me, and under it a very small pencil, and I heard writing, and when it ceased, I read words of cheer from a darling daughter, that I had laid away in the cold ground, never, never more to see or hear, and there before me was her name in full, with such loving words from her. Oh, Bro. Wilson, language can not describe my joy! God bless Dr. Henry Slade, for through him, my child has brought her old father to a knowledge of immortality."

He is at rest, Dr. Slade, gone on to his summer home. Imagine his feelings, my brother, as he contemplates your fallen estate.

There lies before us a letter. It is from a wife—her husband is dead. She is a Christian. We know her. She writes:

"Friend Wilson: You know I am poor, and need all I have to support me. Can you advise me as an honest man, to go to New York to see Dr. Slade? I will willingly take in washing to support myself and children. I would go on foot a thousand miles to see my husband for one moment, to hear his voice once more, and that, too, from eternity. Oh, Bro. Wilson, do advise me. What shall I do?"

We ask you, Bro. Slade, are you prepared to meet this woman's wants? Shall we write her, "Sister, do not go, Dr. Slade is a humbug, a cheat, a confidence man; the associated knave of a gang of swindlers—Dr. Slade, Simmons & Co.?" Oh, Henry, how you have fallen! gone out of our constellation; your fair name tarnished. We do not mourn for Spiritualism—that cannot suffer at your hand; but we mourn your fall. We now call on you to rise up and shake off this terrible incubus. Redeem yourself. We will not cast you off. Oh, come back and be once more a true man, as well as co-worker with us for the truth.

Brother, will you heed our call! We will overlook every offense, and take you by the hand and say, "Come into our ranks again. We cannot forgive you—there is no such thing as forgiveness here, or hereafter. Come, brother, let us hear from you! Are you the villain the N. Y. Sun represents you to be? or can you clear your skirts of these charges? If you can, do it without delay."

Sincerely in speaking as we think, believing as we pretend, acting as we profess, performing as we promise, and being as we appear to be.

Theodore Tilton predicts that within twenty years there will be a union between the Congregationalists and the Presbyterians.

## E. V. Wilson's Appointments for April.

Will speak in Erie, Pa., on Friday, Saturday, and Sunday, the 5th, 6th, 7th,—four lectures. In Mechanicsville, Iowa, Friday, Saturday, and Sunday evening, and Sunday morning, April 30th, 27th, and 28th,—four lectures. We can speak for the friends of Spiritualism, on Monday, Tuesday, and Wednesday evenings, April 29th, 30th, and May 1st, 1872, in Mt. Vernon, Iowa.—If required, on 1st, 1872, in Mt. Vernon, Iowa.—We will be at our home in Lombard DuPage County, Ill., from April 10th to the 28th. All letters to us from this date should be directed accordingly.

## A Highly Improbable Story.

As we were looking over our Book List, a friend dropped in and related the following strange story.

Some "STRANGE VISITORS" came to "OUR PLANET," through a *Jorne*, who wished to instruct us as to the "FUTURE LIFE," so *Sweet*, and to convince us of "REAL LIFE IN THE SPIRIT LAND," and brought a *King* to do it. He introduced them to *Lois Waishbroker*, who, after making them acquainted with "HELEN HARLOW" and "ALICE VALE," as an especial favor, took them out to gather "MAYWEED BLOSSOMS." While thus engaged, a *Child* called their attention to some "MARRIED WOMEN," who were earnestly discussing the "PROGRESS OF RELIGIOUS IDEAS." They joined in the conversation for some time, when all becoming tired they crossed the field, and found, to their surprise, the "GATES ADJ." though the inclosure was strongly "HEDGED IN." Here they met a great and good man, *As. J. Davis*, whom they instantly recognized as an old friend. He cordially invited them to visit "THE TEMPLE," which he had lately completed, and in which he felt great pride. On the way they refreshed themselves at the "FOUNTAIN," where Bro. Davis entertained them with the "TALE OF A PHYSICIAN." With the assistance of the "MAGIC STAFF," they finally reached their destination, and rested for the night. During the evening they beheld a new moon over their right shoulder, which circumstance, the seer said was a "HARBINGER OF HEALTH," and one of "NATURE'S DIVINE REVELATIONS."

Awakening early, "DAWN" disclosed new subjects for investigation. Finding they had not time for the "Hull" of them, they called "THE QUESTION SETTLED," and started in pursuit of "THE VOICES," which Bro. Barlow said he had heard thousands of people say could always be found at the office of that most liberal, wide-awake, and progressive sheet, the RELIGIO-PHILOSOPHICAL JOURNAL. Published every Saturday at 150 Fourth Ave., Chicago.

"JESUS OF NAZARETH," by Paul and Judas, "SATAN," by GRAVES, "BRIAGVAT-GEETA," and "SUNDAY QUESTION," are out of print. The plates were burned up. We shall republish during the ensuing year.

## Spiritual Convention.

The Central New York Association of Spiritualists will hold their next regular meeting at the City Hall, Utica, New York, on the 27th and 28th days of April, 1872. Good speaking will be secured, and we are to have a good time generally. All are invited to attend.

L. D. SMITH, Sec.

## Passed to Spirit Life.

R. Kyeer, of De Soto, Mo., passed to spirit life, March 18th, 1872. Passed to spirit-life, from Warsaw, Rice Co., Minn., James Clemmer, aged about 90 years. Funeral services by the writer.

HARRIET E. POPE.

Removed to her spirit-home, from her earth-home, at South Camden, Hillsdale Co., Mich., March 13th, 1872, Mrs. Sarah Lewellen Concy, aged 54 years. She firmly believed in the Spiritual Philosophy for many years, and finally died in the triumph of its blessed faith. She has left a companion, three children, and many friends, to mourn her loss.

## LITERARY NOTICES.

The *Phrenological Journal*, for April, contains an abundance of that which is pleasant to read and good to remember.

The *Herald of Health*, for April, has its usual amount of entertaining reading and valuable information.

*Peters' Musical Monthly* is certainly the cheapest musical publication in the world, and we have yet to hear a single person say any thing against its varied and charming selections of vocal and instrumental music. The April number has ten pieces of music.

*Harper's Magazine*, for April, offers novel and unusual attractions. It contains sixteen articles, covering the greatest variety of subjects, and ten of these are illustrated, the number altogether containing over seventy-five engravings.

The *Prospects of Vallejo*, or evidences that Vallejo will become a great city. A republication of a series of articles originally appearing in the *Vallejo Evening Chronicle*, from March to July, 1871. This book will be of especial interest to those seeking places to invest their money with the hope of realizing large profits therefrom.

*Reformation and Revolution* Fifty Aphorisms, by J. J. Van Oosterzee, Professor of Theology in the University of Utrecht, Holland. Translated by E. Vanorden. Heavy tinted paper pamphlet 25 cents. Carpenter and Sheldon, Publishers, Chicago. These aphorisms formed the basis of a two days discussion by the last Evangelical Alliance at Amsterdam, and have been criticised or commended by the leading theologians of Europe.

The *Overland Monthly*, for April. This ever-welcome periodical opens with a series, in one paper, of most exquisite pen-pictures of the ocean, entitled "Sea Studies," followed by "A Ride through Oregon," written by the now famous "Foot of the Sierras," Joaquin Miller, as we learn from the extract-sheet accompanying the magazine. "Mr. Rice's Romance" introduces the reader to a vivid picture of life in the early days of California. The *Overland* has become famous for these character-sketches, and they are a feature of the magazine, each number being enriched with one or more of these peculiarly interesting descriptions. John H. Carmany & Co., Publishers, 408 Washington St., San Francisco, California, \$4.00 per annum.

## Special Notices.

## Catarrh Cured.

Dr. Briggs—Dear Sir: I heartily recommend your popular "Throat Remedy." Having suffered many years with Catarrh, and at last was induced to try your Medicine for it, and it has entirely eradicated the disease, and I believe it to be an infallible cure for Catarrh.

Yours respectfully, Z. P. BIRDSALL. 125 River St., Troy, Feb. 1st, 1876.

This celebrated Throat Remedy can now be had at this office. See advertisement.

Now is the time to subscribe for this paper. Only one dollar and a half a year to new subscribers.

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## OR,

## Animal Magnetism.

## CONTAINING A BRIEF

## HISTORICAL SURVEY OF MESMER'S OPERA-

## TIONS, AND THE EXAMINATION OF THE

## SAME BY THE FRENCH COMMISSIONERS.

## By

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Dr. Fahnestock is a thorough believer in spirit communion, and teaches in this work the *modus operandi* to a demonstration.

12 mo., 328 pages. Price, \$1.50; postage 16 cents.

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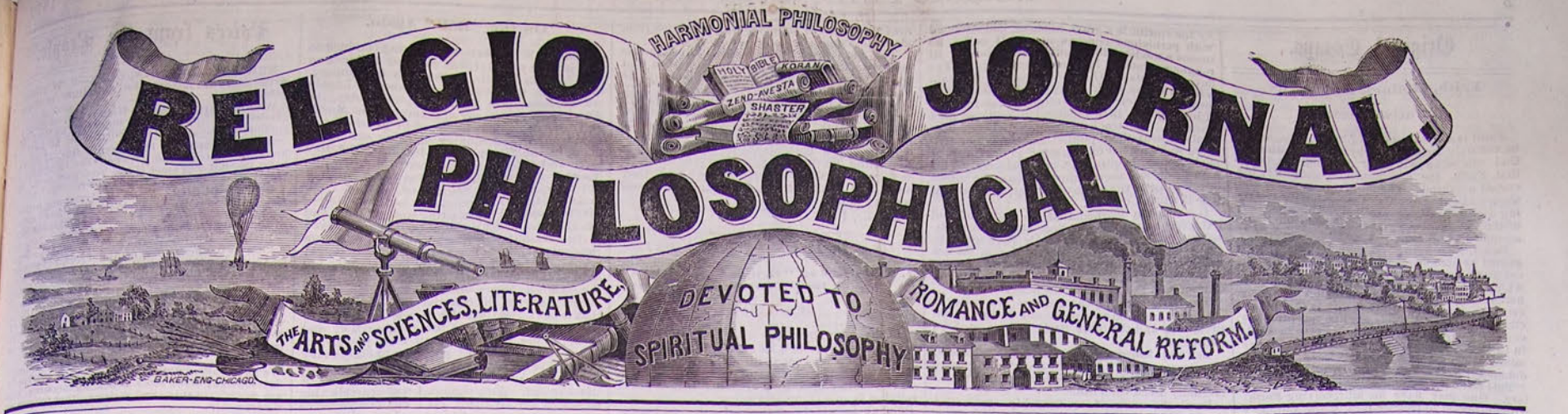
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VOLUME XII. CHICAGO, APRIL 13, 1872. NUMBER 4.

QUERIES AND RESPONSES.

Letter from Mrs. Victoria C. Woodhull.

S. S. JONES—MY DEAR SIR:—Will you permit me to correct an erroneous impression of the JOURNAL? I presume that truth and the best interests of humanity are the causes in which we are both laboring; and while we may conscientiously differ as to the methods by which they are to be best secured, that difference ought not to extend to misrepresentation of either's position, object, or method.

I love to be taught; love to find people from whom I can learn; and if I know myself, am always ready to change my convictions when I learn better ones. If you will permit me to speak through your columns, after this spirit, and will criticize me in the same way, I shall feel obliged; if, however, any other spirit controls the columns of the JOURNAL, please consider me as no applicant for space in them.

And I must premise by saying that your continuous statements of a contemplated union of "Church and State" seem to me to be appeals to the prejudice existing against such a condition, in which the power of the State is used to enforce the edicts of the Church, rather than a just criticism of a proposition to secure a system of justice and equity for a common humanity.

If it be a wrong for me, as a Spiritualist, and as President of the American Association, to urge upon Spiritualists generally the propriety, ay, the necessity of political action, in order that such a system may speedily supplant the present governmental conspiracy, I shall be under lasting obligations to you if you will convince me of it.

But have you ever seen me urge that Spiritualists should conquer political power and compel others to their beliefs? Indeed, have you ever seen me urge political action upon Spiritualists as a body, to the exclusion of any other people? If you have not, how can you denominate the political movement in which I am engaged as a sectarian movement?

On the contrary, have I not urged upon all people having a sense of justice present in their souls, irrespective of creed or party, to join in a common effort to remodel the government? I have urged, and do urge, Spiritualists to join in such a movement; but I also urge everybody else to do the same thing. Is that a sectarian movement? I had imagined it to be a humanitarian proposition: one which humanity demands, and by which it can be rescued from its downward political tendencies, and—remember what I say—one which if humanity does not attain through a peaceful political revolution, will be attained by the bloodiest war that has ever desolated the earth.

I have never either said, or appeared to argue, that whoever oppose this movement were opposed to woman suffrage. Moreover, many woman suffragists oppose the movement because it is more than a woman movement, because it is a broader and more sweeping enfranchisement than the ballot obtained for woman would be. But I do say: if people remain supporting the present political parties which deny woman her suffrage, that they are opposed to woman suffrage. Is that a clear proposition? And I further declare that whoever contributes his or her influence to perpetuate the present conditions, will be directly responsible for the continued usurpation of the people's rights.

I do not see how a person who has the good of humanity at heart, even if he be a Spiritualist, can give his support to political tricksters, and feel he has done his duty to himself or to his kind. If you feel it your duty to teach the great truths of a common brotherhood as a religious duty, how can you at the same time ignore the same truths in your political action? That would be the repetition of the old story, one kind of religion for Sunday, but quite a different kind for every other day of the week; or, a theory for religion which has no relation to every-day life—to political action.

It seems to me that the Golden Rule should be no less applicable in politics than in any other relations of men; and if that rule be a good kind of religion, why should it not also make a good kind of politics? And if it be a good kind of politics, why should not Spiritualists adopt it as a political rule? Now I say that a rule that is not good in religion is not fit to be used in politics. Perhaps those who raise the cry of "Sectarianism" may have a way to prove this false. If so, I will thank them to do so; and I will recant in the columns of my own paper.

It is almost a fatal error to concede that there are distinct—separate—departments of life; that there should be a Church and a State, and different rules of conduct for each. Justice is religion, and it should be politics also. Then, both Church and State are one and indivisible; and they who attempt to still divide the race upon these things, I think, conspire to maintain corruption in politics, while they make the church no better.

Now you will not attempt to affirm that our present political systems are based upon the Golden Rule? If they are not, is it not the duty of every Spiritualist, as a lover of the human race, to endeavor to transfer them from their present, to that base? Now this is all I am endeavoring—all I shall endeavor—to do. Does that effort deserve the bitter invectives and innuendoes which are contained in almost every number of the JOURNAL?

I have proposed a New Constitution, framed as nearly as I could frame it, upon the principle of equal human rights for all people. It does not, anywhere, propose to be a Constitution for Spiritualists; but a Constitution for every living soul, under which it shall have the full, unqualified and unrestricted right to the exercise of all its God-given faculties.

Now unless Spiritualism be broad enough to encompass all that, it could, in no just sense, be called a Spiritualistic movement. It is not a Spiritualist's Constitution; nor was it proposed for them. I know Methodists, Catholics, Atheists and Nothingarians who favor it. Certainly it is not a movement for either of these sects; but it might equally as well be claimed that it was as to claim that it is a sectarian movement of Spiritualists. Do you comprehend what I mean; and if so, will you be kind and just enough to no longer misrepresent my position, or that of the association over which I have the honor to preside?

Neither have I asked Spiritualists to organize for a sectarian party purpose; but I ask them to join with all others who believe in the possibility of a better government, to inaugurate a Human Rights party, which shall have for its objects the constitution and inauguration of such a government. Is that a wrong idea for Spiritualists to entertain?

I am now striving with all my power to have every branch of reform to meet in a Grand Combination Convention to construct a platform expressive of the principles of Human Rights, and to nominate candidates upon it. Now I do not care whether the candidates shall be Spiritualists, Catholics or Infidels, if they are representatives of the principles involved.

Does that savor of Spiritualistic conspiracy to obtain possession of the government to be run in the interests of Spiritualism? I do not see how you can so denominate it.

You say you "know of no reason why women should not possess every privilege enjoyed by every male citizen under the American Government." Will you be equally frank and inform us if you know of any reason why they do not possess such rights? That is the pertinent question now before the people, and to which there can be but one reply. And when you advocate measures that look to securing the exercise of those rights to women, you will not find it necessary to make the affirmation that you favor woman suffrage, since your deeds will speak louder than words. But if you affirm it continually, and still continue to support the powers which deny it; or what is equally a fatal position, to remain in a condition of negation regarding the despotism, the people will scarcely believe your protestations of favor to be honest.

Now while I deny that there is any scheme in existence to make me a candidate for the Presidency, I would respectfully ask you to show if there were such a scheme, why it would be an "abominable" one? You affirm that the female sex are competent for official duties. What is it that would make me an abominable candidate? Am I incapacitated? Am I incompetent below the general female sex? Or does my personal character unfit me? You have made the assertion, and you owe it to yourself not less than those who may contemplate such a scheme, to show your reasons for it, and thereby explode all possibility of such a misfortune befalling your "many Spiritualistic friends." Moreover it is a duty which I demand of you as a sister, so that I may be prevented from being an accessory to such an abomination, if per chance it should be launched; since if you can show me this, I will pledge myself to publicly withdraw from all preferment, both social and political. You have an excellent opportunity to render humanity a service, for which they will be nothing loathe to amply compensate you. Don't fail to do your duty.

The mere fact that my name has been mentioned in connection with a nomination, has nothing whatever to do with the present question of political action. A convention will be called, in which I shall do all I can to induce Spiritualists to participate, that will construct such a platform as I have indicated, and probably also nominate candidates for the Presidency and Vice-Presidency; and they should be the best representatives of the platform that the whole country can produce. The convention itself, however, will determine who they shall be.

No preconceived plan of any clique to foist anybody upon the convention will be entertained for a moment. It must be a spontaneous movement of the elements of reform, for the first time in the history of politics, brought together for a specific and unitary purpose. Every time you carry to the people the idea that a different thing is contemplated, just so often do you endanger the accomplishment of the best purposes, by the convention.

My query is: will the JOURNAL be found opposing such a convention and the candidates it shall nominate?

Now, all these may be "false issues," as you have affirmed; but if they are, it remains yet to be proven. A people so generally individualized as Spiritualists are, will not accept even your simple assertion, unsupported by proof, and I doubt if they will see that a movement for a government which shall recognize and protect human rights is a "hobby," unless you accompany or follow the assertion with good arguments to show it to be such, and that it is not what it professes to be.

The day for usurpations and baseless assumptions of despotism, whether it be in politics or journalism, is passed, and he who has not learned that, has interpreted the meaning of events very unfortunately for himself.

But if the strenuous advocacy of human rights will "procrastinate the day of their recognition," as you affirm it will, then I say, the revolution on which you lay such great stress, can come not a day too soon; it even now impends over us, as the slavery revolution impended, to which, however, the people were as blind as they are now blind to the present condition.

A failure to grasp the situation, then, pre-

cipitates the revolution. To follow the course which many have adopted—to let things take care of themselves,—will again precipitate a still more terrible result. I choose to be forewarned of it rather than to contemplate it after it shall have come upon us in all its fury, having found us unprepared. Give the people their rights—conquer them by political action, and avert the terrible strife that will otherwise follow; and to this great purpose I shall hope to see the JOURNAL devoted.

Yours for human rights,  
VICTORIA C. WOODHULL.  
New York City, Mar. 9, 1872.

REMARKS: We accord you the hearing you desire, and reply in accordance with the inspiration given from the spirit of your article.

You assume to speak in the name and on behalf of the American Association of Spiritualists. Your arguments presuppose that all that has been said in the columns of this paper in regard to the doings of the Association was said of and concerning yourself.

That may be correct, judging from its acts and doings at and since the Troy Convention. If it was not you who controlled and wielded a potent and subversive influence, who was it? Hence, we purpose, for a moment, to present to our readers a brief synopsis of the history of that institution from that date. But we may be allowed to premise by saying that it had existed for three years anterior to that period; during which time you had no connection with it, and the public had no knowledge even of your being a Spiritualist. So far as the public knew, you were a propagandist of the doctrine of "Woman's Rights," and freedom in the sexual relations, all of which has about as much, and no more, to do with the philosophy of spirit communion as it has to do with Methodism, Catholicism, or any other "ism" of the day. It is true, Spiritualism, as well as many, perhaps all, other phases of religion, have devotees who are in favor of female suffrage, and some of whom in practice affiliate with you, free and easy upon the sexual question, and loudly censure those who do not. But it by no means follows that any considerable number of Spiritualists recognize promiscuous sexual indulgence as in the least allied to Spiritualism. On the contrary, the great mass of Spiritualists reject your theory as pernicious.

From your standpoint, you were ready to believe that all reports of Spiritualists being free-lovers were true. Notoriety is the inspiring thought that prompts you to action. The satellites that revolve around you and reflect your thoughts, reiterate as facts that which you first present to them, and although it is but a return reflection of your own mind, you take it as the sentiment of the great mass of Spiritualists, and act accordingly.

Your public career evinces the fact that you are an adventurer, seeking notoriety, without regard to the question whether your sentiments accord with or shock the public moral sentiment. To you it is a matter of indifference. Hence, you are a Spiritualist—an International—or you are "gathering together" the roughs and the fag-ends of society, to listen to your erratic addresses, more from a desire to induce the sensational articles that your extreme views inspire the press to publish, than from any high sense of duty to mankind for their moral elevation.

Thus actuated, we see you with your little band of followers above referred to, called the "Victoria Club," concocting the scheme to capture the "American Association of Spiritualists," at Troy. You knew their weaknesses. You knew that a goodly number would be there who made "Woman's Rights" a specialty, and a good many others who had come out of different churches and made your other hobby, "freedom of the sexes," a practical as well as a cardinal virtue of their lives. Knowing their vulnerable points, you laid siege to the Convention and captured it. It at once became subservient to your wishes. Indeed, you had only to pronounce a few magic words peculiar to the sexual question to fire the devotees of your religion with an enthusiasm that made a clean sweep of the Convention—that is, it swept out all who did not imitate the Pilgrim in tossing up his cap for the newly fledged "Joan of Arc!"

But alas! how cruel. The sensation that was expected to be aroused through the press was non est. "The American Association" had long ere your advent among them lost all power to get up a sensation. You took refuge in an already sinking ship—a craft that many of the old veteran rats had abandoned. That was the most fatal step of your life. Even the Internationals refused to be fired with enthusiasm by your presence after that. Mat Carpenter and Ben Butler no longer "see the point"

in your constitutional arguments. "No capital there; she's a dead cock in the pit," say they. The larger proportion of the woman-suffragists shun you. They will not recognize you as their leader. Theodore Tilton's life of Victoria, the queen of the "Victoria League," will no longer sell. Alas, how unfortunate that a rising genius—a second "Joan of Arc," should so soon sink into obscurity by one unlucky alliance!

Let us for a moment consider what would have been the result, if any other religious organization in national convention assembled had done just what the American Association of Spiritualists did, viz: put their presiding officer in nomination as a candidate for the presidency of the United States and then adopted similar resolutions? What commotion it would have raised, not only throughout the United States, but throughout the civilized world. It would have been considered no less than a sectarian movement for a union of Church and State. What would the Banner of Light, the American Spiritualist, the Present Age, the Crucible, and that hated infidel paper—the RELIGIO-PHILOSOPHICAL JOURNAL, have said in regard to the perpetration of such an iniquity by a set of fanatical bigots?

Would there have been any division in sentiment among these Spiritual journals, these defenders of Spiritualism, and all other reformatory movements? Would not the secular press everywhere have united with those journals in denouncing the movement as a stepping-stone to a union of Church and State? Then why is there no similar commotion now? Simply because it is a farce too contemptible to excite more than a passing notice; and but for your wish to be heard in the JOURNAL as the presiding officer of a sickly institution that claims to represent the Spiritualists of America, not a paragraph upon the subject should find a place in the columns of this paper. But for that pretension, we would treat the subject with the same silent contempt that the press—secular and religious, does.

But we are, from a sense of duty, compelled to speak upon the subject, inasmuch as it is a fact that the American Association of Spiritualists does not, to any considerable extent, represent the views of the great mass of the Spiritualists of America, and never did.

A few fanatics, and irrepressible, pompous would-be leaders, with a few sincere, honest, well-meaning people, who believe in some sort of a national organization, from the day of the assembling of the National Convention at Providence, down to the present time, have assumed to speak in the name of the Spiritualists of America, without the least warrant for so doing; and yet without seeming to comprehend the fact that not a soul, outside of the few at Troy assembled, have any regard for them as their representatives, or respect for what they might resolve to do, they went to work and nominated a candidate for the presidency of the United States, seemingly with as much assurance as if they had been duly delegated from local districts throughout the several States to perform such a duty, and apparently with the expectation that all Spiritual papers would fall into line and support them, and that all Spiritualists would be found at the polls, cheering for the new "Joan of Arc."

You say: "I am striving with all my power to have every branch of reform to meet in a grand combination convention, etc."

Unfortunately you have gained no glory among the Spiritualists nor the Internationals. The newspapers no longer care to herald your name for sensational purposes; sensational articles are no longer inspired by what you say or do. Hence your purpose to congregate fanatics and irrepressible men and women "of all phases of reform to nominate a candidate for the presidency." For all that, we care not, inasmuch as you will not then and there assume to speak in the name of the Spiritualists of America.

We know of no "governmental conspiracy" that Spiritualists are called upon to supplant. We know we have the best government on the face of the globe, and every Spiritualist, as well as every other lover of his country, should sustain it. It tolerates all reformatory movements, because it is composed of the people—in them is reserved all sovereign power. Every four years a revolution—quiet and peaceable—is inaugurated, and carried into execution, if deemed expedient by a majority, at the polls. And allow us to say right here, that woman suffrage will be inaugurated, just so soon as a majority of the women in America ask for it. There are more men than women in favor of it, to-day.

You "urge political action upon Spiritualists as a body," for the purpose of gaining the

ascendency in governmental control. Once having a partisan control, they would, if sufficiently partisan to gain it, use it for partisan measures as readily as ever did any class of religionists in the past.

From the experience of the past, and from the acts of the movers in the measure at Troy, we could hope for nothing better than intolerance and persecution toward all who were not of the same household of faith and party. Attempts at ostracising our JOURNAL and ourself, has already been openly broached before the American Association of Spiritualists, and like conventions, conducted by the friends of that institution, because we had the impudence to repudiate their acts and doings, denying that it was the mouthpiece of the Spiritualists of America. What would be the fate of independent, free-thinking Spiritualists and their publications if the government were in such hands, may be readily conjectured.

You disclaim its being a sectarian movement. The disclaimer is not warranted by the facts. It is conceded that you were backed by a convention sectarian in its every feature; a gathering of avowed Spiritualists, who profess to speak in the name and on behalf of the Spiritualists of America; a sect professing the utmost liberality, yet, at the same time, proposing to inaugurate a political party with their president as their standard-bearer. And we have a right and are compelled to believe, from your position before the public, before and since the Troy Convention, that had you received the general support of the Spiritualists of America, you would not have sought affiliation with the Internationals; and had you been received with open arms by the latter, you would not now be "striving with all my [your] power to have every branch of reformers to meet in grand combination convention, to construct a platform expressive of principles of human rights, and to nominate candidates upon it."

Had you received the cordial support of either the Spiritualists or the Internationals, you would not have been anxious for such a gathering as you refer to, which might by its action have you shorn of laurels already won, and oblige you to see them placed upon the brow of even a more irrepressible and youthful Joan of Arc than yourself.

While you deny that you "would have Spiritualists conquer political power, and compel others to their belief," you in the next breath say, "Both Church and State are one and indivisible; and they who attempt to divide the race upon these things, I think conspire to maintain corruption in politics, while they make the Church no better."

Your argument is predicated upon the idea that both should be good. While everybody concedes the fact that goodness is a cardinal virtue, all past history teaches us that it never obtains, in politics or religion, where there is a union of Church and State.

The founders of the American government wisely guarded against such a union. You now propose a rebellion to subvert that government. Your arguments are the same that wily priests have ever made use of. Religion is your watchword; so it ever has been with those who would impose bonds upon the unsuspecting devotees of any phase of religion they may yield blind obedience to.

Indeed, madam, you have gathered together the fragments of obsolete ideas in religion and politics, as the basis for a new Church and State party. We examine your arguments in support of your platform, and we find them of the same antiquity, and equally obsolete in practice, except among the priest-ridden devotees of the most benighted systems of religion.

Your persistency in advocating what contains grains of truth, in a manner to shock the highest sense of propriety, has given you a notoriety unenviable. All that is good in that which you thus urge is conceded by the reformers of the day, and more forcibly presented by them to inquiring minds, who readily receive truth when divested of a multitude of fallacies, which are repugnant to a sense of what is morally right.

You talk about calling "upon the people to remodel the government. You present them with the draft of a new Constitution, etc., etc. You threaten a rebellion against the government if your views are not executed by the present congress. That is an issue in which you are backed by the "American Association." The JOURNAL takes no stock in you or your platform.

We regret, madam, to be compelled to say that all your speeches, calls, and arguments—your model for a constitution—betray your ignorance of governmental matters. You

(Concluded on eighth page.)



## Original Essays.

## Faith, Holiness and Purity.

BY HUDSON TUTTLE.

Faith is said to transcend knowledge, and to be the only means whereby man's relations to God can be known. Far more correct to say that Faith, the acceptance on authority, has cursed mankind. The more unreasonable and absurd the statement, the more loudly receiving Faith has been extolled. The salvation of the soul has been made to depend on Faith as opposed to reason.

Belief, depending on reason, can only be gained by sufficiency of evidence; it cannot be coerced or gained by the will. The Faith which receives the improbable is gained by credulity bestowed by that. It is said man's eternal welfare depends on his reception of certain doctrines. He must believe in God, in Christ, the Resurrection, and many other minor dogmas, else he assuredly will be damned. If he cannot believe—what then?

This believing or nonbelieving is not voluntary. One may have an all-receiving Faith, without reason to trouble him, while another's reasoning powers are so active that he cannot receive anything without the closest scrutiny. Is one more blameable than the other? Faith is a blind guide, and no criterion or truth. It has in its time received a stone, a garlic, a Bull-Apple, for Gods; the myths of the olympian court; the fables of the incarnation of Brahmas in Christ; the revelations of Zoroaster, of Moses, of Mahomet.

All religious systems the world over, unlike in everything else, agree in this; the faith, or, in other words, the blind, unquestioning belief of their devotees. When Abelard began to prove theology by reason, he was hushed by the priests, who said if he proved the reasonable by reason, he would reject the unreasonable by the same, and this was by no means admissible.

If Christianity had always made the same demands on faith, it might, at least, plead consistency. It has not. Forced onward by the growth of the race, it has from age to age been compelled to change its ground.

It required acceptance of miracles, a personal God and devil, witchcraft, the real presence, eternal punishment, predestination, total depravity, infant damnation, and countless other dogmas which have lived their day, were outgrown and passed away. Yet, in the day of each, salvation was made to depend on their acceptance. As Faith can only be possessed at the expense of reason, it must always be pernicious, baleful, and blasting. The belief in its necessity, united with the dogma of free will and free agency, worked untold misery and ruin.

Science, on the contrary, demands impartial statements and testimony, leaving the judgment free. When mankind reach this firm ground, and are able to give a reason for their beliefs, no doubts will cloud their clear sky, nor will they apostatize. Then will they arrive at an understanding of true holiness and purity, and find the theological standard only a caricature.

Not the observance of formulated ceremonies, the saying of long prayers, the keeping of sacred days, makes men holy. The devotee who performs weary pilgrimages to the Ganges, to wash away his sins, is none the better for his pains. The convert to Christianity goes down into the water from like motives, but comes out none the better.

Holiness is nearness and likeness to God; in other words, to perfection. None of these bridge the profound gulf. They may have been helps to those who first used them, but are dry and soulless to those who follow. The Stylite, the hermit, the Flagellant, devoutly sought holiness in their various ways; unwisely sought by Faith. The world moved on, and in a better age said of them: "Not O Stylite, on your pillar's windy summit; not O hermit, in your lonely cave; not O Flagellant, in the pangs of lacerated flesh, is the perfection sought by you attained. Beautiful to the eye of Infinite Cause is the pure essence of spiritual life, but equally beautiful the bonds of flesh which holds it to earth. It loves the earthly clay as well as the spiritual life."

Holiness and purity begin with the body. Gall in the stomach creates gall in the mind, and the demons of persecution have many a time been unloosed by the fever of indigestion. The olden saint was a crucified wretch, suffering unutterable misery. He had but to show his neck cut to the bone by his hair-cloth shirt to be recognized. Thorns pierced his brow, the lash tore his back, hunger gnawed at his vitals, the world itself sank into indefinite proportions, and the demons of hell ever howled around the soul who thus sought to escape. Purity has been sought by renouncing the world, and retiring from its allurements. The rocky cavern, the cell of the monastery, the solitude of the desert and forest, each have had their fanatical devotees, who, unable to conquer themselves in the world, banished themselves out of it. An individual may preserve himself unsullied in the darkness of a cavern, simply because untempted. He is no better or worse for that; it is not what a man does, but what he is. Doing is only a revelation of the inner life.

The spirit touches the material world through and by means of the physical body. Hence, physical purity is a condition of spiritual growth, and its perfection the rhythmic harmony of all physical and spiritual functions; it is not bestowed by miracle. The waters of the Ganges, or the church font yield it not. It is an acquirement of struggle,—it is the serene calm of a life time of spiritual dictatorship, wherein all the untoward promptings of mental desires have been subdued by the supreme power of conscience and reason.

Holiness is only attainable by obedience to the laws of our being. The anchorite is as reprehensible as the debauchee. Not to crush, but to govern, is the command; the proper subjection of the physical and spiritual, by harmonious action.

The saint of to-day believes a long face, interminable prayers, and self-sacrifice acceptable to God, entirely forgetful of his body, which may be a whitened sepulchre reeking with corruption.

The saint of the future will hold his body as noble as his spirit, and of equal importance. The bravest soul is useless in a corrupted body.

Science resolves Faith into accurate knowledge; duty into obedience; piety—which, in its lowest stage, is a servile reverence and love of God—is exalted to a willing obedience, not because demanded by a Superior Being, but because the requirement of the constitution of things. Religion, if in this new sense that term may be employed, is the ceaseless effort for purity and integrity of our being, and harmony with the order of the world.

## MEDIUMSHIP—LEARNING.

Many mediums become infatuated with the notion that as the spirits are their teachers, they have discovered the golden road to knowledge, and boast of their scorn for books and the teachings of mortals.

This freedom from the influence of current ideas at times may be beneficial, but the belief that culture is not required in their mediums

by the spirits, is a grave mistake, and attended with pernicious consequences. It is by no means a modern idea, but is common to all religious systems in a modified form. The devotees trusts in God, and discards the vain wisdom of the world. It appeared in the Reformation, which owed its origin to the increase of intelligence, in a fanatical crusade against learning. The teachers in the schools of Wittenberg sent their pupils home, for they said there was no need of learning, as the Spirit of God would inspire the true believer. This fanaticism was more injurious than the hatred of the Pope to the cause of Luther, and brought it to the brink of ruin.

It was soon learned that the Spirit of God left every one to acquire knowledge for themselves, just as it will now be learned by painful experience, that our spirit friends do not desire to put us all in leading strings. Truths in books, or taught by men are just as valuable as if spoken by the lips of archangels.

The more cultured the medium, the better is his mind prepared to receive and transmit impressions, and the more perfectly can truth be expressed.

Let not learning be discarded as valueless, priceless as the new gift of impressibility may be. The two should walk hand in hand, and mutually assist each other.

Until the laws of mediumship are better known, and we learn how much to allow for the personal influence of the medium on the communications we receive, and how much for surroundings, we cannot place the same reliance on statements thus received that we do on the demonstrations of science.

Those who possess the enviable gift of trustworthy mediumship are pardonable for a slight egotism, for they cannot value it too highly. At the same time, when we hear them boast of not reading anything, not even the Spiritual papers, that with self sacrifice proclaim their revelations to the world, we can not help but feel that they are doing themselves a very great wrong. We have heard lecturers of prominence say, with unctious, that they knew little occurring in the ranks of Spiritualism because their spirit-guides would not allow them to read the papers! With all deference, we believe such to labor under a great mistake, one which ultimately will irreparably injure their influence.

The college is desirable, but the teacher of A. B. C. is useful in his way. The eagle can teach a lesson, and so can the burrowing worm. Our spirit friends come near and bring heavenly evidence to us; but they would not supersede but supplement our earthly wisdom.

Berlin Heights, O.

## An Unconstitutional God.

BY JOHN SYMPERS.

Is it possible that the great God has at last been discovered to be an unconstitutional Being? How dreadful the thought that he should find no recognition in our Constitution! The D.D.s, and constitution-tinkers propose to put him right upon the record. But who has spoken to him, or whom has he spoken to, requesting them to have his name appear in the great magna-charter of this country? Ever since man created God in his own image (and that has been from the beginning) he has imagined him to be just like himself; that is, proud to have his name written in conspicuous places, and infers, therefore, that God would be very much pleased, indeed, to have his appear in the Constitution of the United States.

The Constitution is a political document, and everybody knows that God is no politician. Politicians are too corrupt for him to affiliate with, in any sense whatever. He says, "Woe unto you, lawyers and politicians! depart from me, for I know you not." Men cannot present a greater insult to Deity than to offer to bestow upon him constitutional honors of that kind. Why don't men wait until God comes down and demands his name to be emblazoned upon its pages? It will not do for us to act upon our own mere presumption, that he wants it there, without a single hint or word from him upon that subject.

But the great question is: who is to receive the benefit, God or the Constitution? Is it for the sake of having a godly Constitution or a Constitutional God, that all this great fuss is now being made throughout the country?

How strange it is that this world should have continued to roll and tumble around ever since she beat her first notes to sound the march of time until now, and nobody ever discovered that the great God who keeps it all in motion was an unconstitutional Being! If God must be put into the Constitution, then, of course, that illustrious son of his—who is now supposed to hold the reins of universal empire—must go in also, especially as he and his father are said to be one. It would not do to separate the family. I would suggest, in order to make the whole scheme complete, that they at least mention the name of their deadly antagonist, the Devil, and thus unite the triad of great names. But if God does not want his name to perish forever, he had better keep it out of all man-made documents and constitutions. They are all perishable commodities, and in time will pass from the earth, as thousands have already done. The American people are so full of hope that it leads them to think their Constitution will live forever. Greece and Rome thought so once, as well as hundreds of other kingdoms and empires, now total wrecks, and whose ruins may be seen scattered all along down the great highway of nations. The American Constitution was framed by liberal-minded men—Free-thinkers, Deists, and Infidels. They wisely left the subject of religion out of that document. If it had been framed by the oligarchs and doctors of divinity, they would have crammed it full of religious tests, and the consequence would have been that our government would have collapsed and gone down long ago.

The only safety for our government and political system, then, is to keep all religion out of it. Those men who in their blindness exhibit a zeal without knowledge, and imagine that our Constitution needs a little religious tinkering, just about this time, are its greatest enemies, although, no doubt, they think quite otherwise.

God, as he has always done, will put his name wherever he wants it. He has written it upon the stars above, upon the hills and mountains below, upon the rivers and upon the brooklet, upon the ocean and the silent lake, upon the leaves of the trees and the petals of flowers; and there let it remain forever; but never let it appear upon imperfect political documents originated by men. It is positively dangerous, at this late date in the history of our government, to begin to tamper with its Constitution.

Although the intentions of men may be good, yet the result will prove only evil, and that continually. God himself will not be pleased, nor man benefited, by such a movement. One thing we should remember, and not forget, and that is, that the framers of the Constitution were themselves greatly annoyed by this same class of men, until George Washington administered to them a quietus in these words: "Gentlemen, the path of true piety is too plain to require any political direction. We stand in no

need of regulations respecting God or religion from the great Magna Charta of our country."

The next great war which will disturb this country will be a religious war, and if in that trying hour our Constitution shall be found to be patched all over with religious tests, then the storms and revolutions of those times will carry us down, and our proud old Ship of State will sink beneath the angry waves to rise no more forever.

If the D.D.s must eternally be tinkering at something, let them tinker away at their Bible, as they have always been doing; but they must and shall let the constitution of our country alone.

Lasalle, Ill.

## IS SPIRITUALISM A RELIGION?

J. R. BACKUS on "Religion vs. Spiritualism" Criticized.

BY T. S. GIVAN.

In the columns of the dear old JOURNAL of March 30th, appeared an article under the head of "Religion vs. Spiritualism," which has induced the above inquiry and the following ideas on the same. Bro. J. R. Backus assumes that religion is one thing and Spiritualism another, differing as widely as the antipodes, and says: "Dress Spiritualism with the character of religion, and you erect at once an impassable barrier to its most complete usefulness. Let us be wise then in time—indignantly repelling the foul slander that our glorious philosophy shall be stigmatized as a religion. No! let us part company with the hoary-headed criminal, whose crimes against humanity have fouled the fair pages of history from the earliest dawn of human existence, whose course through the ages that are gone, has been marked by a trail crimsoned with the blood of its victims. Part company?—yes; tear away from the foul carcass of this detested and putrifying monster, and, disenthralled, move on unfettered, triumphantly, to those glorious attainments made possible for humanity through this last best gift of the angel-world, the science of Spiritualism."

We admit that *prima facie* there is much evidence of truth in the above extravagant assertions; but while we are keenly alive to the shallow mockery, bigotry, intolerance, fanaticism, falsity, meanness, self-righteousness, corruption, and almost unlimited opprobrious epithets so justly belonging to *Churchianity*, and though we have suffered intensely from the slanderous persecutions of the so-called *religionists*, yet that which we (the writer of this article) call religion, is the grand and central theme of life's energies and aspirations. It is the name under which the pulsing hearts of humanity utter their deepest longings and grandest passions to the Supreme Power or Powers of goodness, which they intuitively feel is above them. The most sacred sentiments and earnest orisons that germinate in the human soul are breathed upon the yielding-bosomed atmosphere as worshipful religious offerings to the Supreme Fountain of love and goodness.

"Pure religion and undefiled before God and the Father is this: to visit the fatherless and the widows in their afflictions, and to keep himself unspotted from the world,"—not theological problems, absurd, impractical teachings, etc., but *real goodness* that permeates and ameliorates the condition of humanity by precious deeds of charity. Of course we repudiate the idea of "getting religion," such as will make the criminal "a new man in Christ Jesus, having his sins forgiven," and fully understand the psychological influence called "experimental religion." But this does not detract from the absolute religion, which is a principle of self-sacrificing love and goodness. And so far as any life becomes a medium of this goodness, this love and service, which is peculiar to no sect, creed or nation, so far is it a religious life.

While we shall ever most earnestly oppose the union of Church and State, the religious amendments to the Constitution, and all such sectarian machinations, as fearful blows at our dearest rights which should, must and will be bravely guarded against, yet if it be admitted that to "do unto others as ye would that they should do unto you" is the fundamental sentiment and lesson of religion (which is almost universally conceded), is it not then pandering to prejudice to bitterly denounce religion altogether? Are not all religions the imperfect issues and vaguely understood outshadows of Spiritualism, and Modern Spiritualism, the flower and fruit of all systems of religion, and the crowning glory of humanity's spiritual manhood?

I do not think that it will hurt our beautiful philosophy for religiously-inclined souls to deem it a religion, for its beauties and truths are immutable, and invite the investigation of science, experience and the keen-eyed wisdom of the universe, and ever wins the favor and support of its brave investigators.

Religion comprehends the belief and worship of the Turks, Hindoos, Indians, Mohammedans, Pagans, etc., as well as of the Christians, and consists in the belief of a Supreme Power or Powers governing the world, and in the worship of such power or powers in accordance with the intellectual unfoldment of the believer and worshiper. It is the fundamental feature and sentiment in the history of all nations; the supremacy of its existence in all of our cities, towns, hillside and prairie homes, is indicated by the temples of worship towering above all else. Of course we, in the common acceptance of the term, have false and true religion; but separate and distinct from the shackles and fetters of priestcraft, theology and restrictive ritualism, it is godliness; that is, the performance of all known duties; the practice of charity, justice, love and mercy, which shall enable the doers of the same to become full-souled and true men and women, having their spiritual natures beautifully and tenderly exfoliated and cultured into beings of the most lovable attainments. This is the spirit, sentiment and aim of pure unritualized religion.

Shall we become angered and prejudiced against its name, and scorn to lip it with our lips because, base hypocrites, fanatics, fools, intolerant bigots, self-hate egotists, sneaking licentious flatters, etc., have stolen and carried, unjustly, for a time, its excellent and heaven-given passport? Are there not tricksters, charlatans, shysters and licentious sneaks who *profess* to be Spiritualists? And shall we turn in disgust from the grand, imperishable truths and energizing influences of the beautiful philosophy and fact of Spiritualism, because of these hypocrites and hell-leeches, who would fatten upon its intrinsic riches?

If religion is the belief of a better and purer existence above us, and the incentive to exalt our spiritual natures to the highest possible attainments of god and communion with this good, by the greatest purity of purpose, I can not see the consistency of scorning and casting away precious pearls and truths because of their antiquity. Some of our noble, yet enthusiastic reformers, being so iconoclastic, it seems will soon refuse to drink water, because it is such a "prevailing custom."

Give us more love; let us cleave more faithfully and sweetly to our dear friends; let us attach ourselves in holy love and beneficence to as many worthy beings as we can, for thus we enhance our purest pleasures.

## On the "Rail" Again.

BRO. S. S. JONES.—After being confined to my house, by the terrible railroad accident on the T. P. & W. R. R. the 29th of January, until about the middle of this month, I again set out, more dead than alive, on Friday, the 15th inst., to fulfill my appointment at Morris and Chandlerville. Lectured in Morris Saturday evening and Sunday morning and afternoon, in the Court House in that place, to a large and intelligent audience. We took the position that Spiritualism was not a Religion but a Science—the Science of Life, or Soul-Science; that all religions had tended to divide mankind by creating antagonisms and exciting the basest passions of humanity, even to the shedding of rivers of blood; while on the contrary, the Science of Spiritualism taught mankind their relations to one another—to atoms and molecules of matter, and that, through all forms and all life, and that of the higher spheres of celestial life, and that they would rise into the higher conditions of being they must obey the organic law, and then, by the exercise of all their powers, in every unselfish act of goodness to others they elevated themselves and raised their own souls into communion with the higher conditions of life beyond. And though I was scarcely able to stand before them, yet I was controlled to utter, in a manner that carried conviction to the minds of the hearers, the sublime truths and exalted principles of the philosophy of being.

Monday and Tuesday we devoted to clairvoyant examinations and prescriptions, giving many tests of clear-seeing in the examinations.

CHANDLERVILLE.

To which we journeyed from Morris, the 20th inst., is located in Cass County, Ill., fifty nine miles south of Peoria. It is a small town, or rather a young "City," where a few earnest souls, in the midst of a mass of fossilized bigots, are seeking for "more light" in Spiritualism. This bigotry had been carried so high here under the leadership of Elder John A. Raines, a Campbellite preacher of the place, backed up by the other "holy men of God," that a species of social terrorism was held over the heads of those who were favorable to Spiritualism. And after our advent among them and answering the question, "Is Spiritualism a Humbug and a Delusion?" the threat was made, that "if the language was repeated, we would go into a trance and never come out of it;" and a good, pious old deacon, took the trouble to inform us we were not wanted in Chandlerville.

We assured them, however, we had not traveled two hundred miles to lecture there and not do it, and hinted in unmistakable language, that it would not be altogether safe for their Christian(?) assassins to attempt personal injury to us.

After that they chose the side of safety, and only screwed their courage up high enough to fire a solitary egg at the blinds of the room in which we were lodging at the hotel,—and that while we were asleep,—thus manifesting the foulness of their intentions.

Thursday evening we gave a seance and made a public examination by a lock of hair presented by a person we had never before seen, and a case to which we were a stranger. Our statement: This patient's nervous system and general circulation both deranged. No harmony between heart and brain. The mind is becoming childish or idiotic, and the patient has no power over the body. Can not be cured.

Facts: Patient has been bed-fast for seven years; right side paralyzed. Examination pronounced correct.

Friday and Saturday evenings and Sunday afternoon, we gave utterance to such truths as our angel guides impressed us, were suited to the needs of our hearers, and minds before in doubt, were made glad as they were warned and lighted by the golden rays of truth's eternal sun, reflected by our guides from the bending heaven.

On Monday evening, March 24th, we again gave a public test to the audience, examining by lock of hair and telling them, that sometime previous, the patient had been injured in the spine and side, and at that moment, was under the narcotic effects of opium to lull the neuralgic pain, pointing out a scar near the knee, and giving in all six tests in the case, all of which were admitted to be correct.

We also examined eight cases at our room, giving thirty-six tests of accidents, injuries, and scars, without a failure.

But Elder Raines decided we must be put down in some manner; and just as we were about to leave, fired the annexed missive in our rear:

DR. D. P. KAYNER—Dear Sir: Will you discuss with a responsible person, the following resolution? Respectfully,  
JOHN A. RAINES.

Chandlerville, Ill., March 25, 1872.

Resolved, That the system of religion and morality taught by (or in) Modern Spiritualism, is superior to the system of religion and morality taught in the New Testament by Jesus Christ and his Apostles.

P. S.—When convenient to both parties—that to be arranged after the agreement to debate has been made.

To this three cornered proposition I send the following reply:

ELDER JOHN A. RAINES—Dear Sir: I have the honor to acknowledge the receipt of your communication of this date, inviting me to a discussion of the comparative morality of a part of the Bible and Spiritualism.

In reply, I will state the form of a resolution I am ready to discuss with a responsible person at a time convenient to both parties, to be arranged after the agreement to debate is made.

Resolved, That the teachings of the "New Testament" inculcate a higher morality than the Philosophy of Modern Spiritualism.

The discussion to be conducted according to "Parliamentary rules," each party to speak twenty minutes alternately, with two hours' sessions.

Respectfully,

D. P. KAYNER

Chandlerville, Ill., March 25, 1872.

He has not yet decided to take the affirmation of this question, but prefers to quibble on something that he thinks will enable him to shut off all the glaring inconsistencies of the Holy(?) Bible and then hold Spiritualism responsible for all that its enemies have charged against it.

But of one thing he is sure. We have stirred the dirty pool of sectarian bigotry and Christian mythology and superstition in Chandlerville to their very depths, and their filthy waters are now too nauseous to be readily swallowed by numbers who had never before seen them rolled up from the bottom.

The angels are at work, and the powers of darkness must give way before them.

D. P. KAYNER, M.D.

St. Charles, Ill., March 28, 1872.

Oh, so earthly music, that which reaches farthest into heaven is the pulsing notes of a pure and loving heart, and the clear, ringing laugh of a joyous soul.

\$25.00 pledged to send this paper to new subscribers, for \$1.50 a year.

## Voices from the People.

NEW PHILADELPHIA, OHIO.—P. W. Himes writes,—We are anxious for a lecturer to come here.

WARREN, PA.—Charles Holt writes—I greatly admire your liberal and impartial method of conducting the JOURNAL. Success attend you.

OREGON, MO.—J. H. Bowen writes—I don't know how to get along without the JOURNAL. I have taken it ever since it has been published. It has become a member of the family.

OGDENSBURG, N. Y.—J. B. Armstrong writes, E. V. Wilson has been here, and has taken Ogdenburg by storm. His tour through our part of the State has been a perfect success.

ROMEO, MICH.—R. G. Merriam writes—I am taking two other papers of the same philosophy as yours, but think I shall only take one eventually, and that one will be the RELIGIO-PHILOSOPHICAL JOURNAL.

PINEBLAND, MINN.—Sylvester Dickey writes, Away up here in Minnesota, we get from your valuable JOURNAL, interesting news as to how the world is moving, and how the angel world is troubling the orthodox of the present day.

HALESEY, OREGON.—Andrew Hale writes,—We have quite a number of mediums in process of development here; some are calling mediums, others as clairvoyants, and various other phases of mediumship.

PORTLAND, ME.—F. W. Hatch writes—I think I may say candidly that no paper can equal your beautiful sheet. The "Search After God" is worth the price alone of the JOURNAL, and I hope to see it in book-form. It would do a great deal of good.

MARIETTA, GA.—R. C. Kerr writes—I see by the last number of your JOURNAL, that the next begins the twelfth volume. I hope I am in time to introduce to you several new subscribers to your invaluable paper. I say invaluable—to me, it is so. I have been a subscriber since its early dawn.

FREEPORT, ILL.—P. A. Tisdell writes,—We feel very much interested in your paper, and think it is doing a good work in this section. We have one healing medium,—a woman, named Tammie. She has spoken as twice with great force. She has effected some remarkable cures.

JAMESTOWN, TENN.—L. Bush writes—I wish to obtain a library of books for this locality. How am I to do it in exchange for land? If any of the Chicago people who were burned out, wish to locate here, and build up again, I should be happy to correspond with them.

MANCHESTER, N. H.—Dr. T. S. Vose writes,—We have spiritual meetings here every Sabbath in Lyceum hall. We have no lyceum for the children; and one that he went down. We support our meetings, and pay speakers from ten to twenty dollars a Sabbath and hall rent. We have a few mediums and a public circle once a week.

DIAMOND SPRINGS, CAL.—M. H. Bennett writes,—Your dear paper has brought sunshine to our home, and many intellectual treats as well. Please accept the inclosed seven dollars in payment for it, and if you will continue sending it, I will endeavor to make the poor return, which the customary subscription price will be in payment for its cheering pages.

FAIRIE CITY, IOWA.—E. B. Tilden writes, I am a constant reader of your valuable paper. I like it much. Success to Brother Francis in his Search. Hope he will leave no nook or corner of the universe undisturbed, but think his search will be in vain, excepting so far as he awakens thoughts and arouses the activities of the human mind, and brings to light the infinite possibilities of the soul of man.

Waverly, IOWA.—J. T. Coburn writes,—Waverly is a flourishing little town of three thousand inhabitants, and has eight churches. Old theology reigns almost supreme, although there are a few liberal minds here. We were a student Thomas Paine's birthday, and made a very good demonstration. Now, what we want, is a good test medium, and I think such an one would find plenty to do for at least one month. Who will come?

BINGHAMTON, N. Y.—E. C. Leonard writes,—Spencer Coleman, of this city, has performed the daring feat in the presence of many witnesses, of walking thirty steps at one trial on red-hot iron plates. By what law is he protected? Who can tell? All those present were satisfied there was no deception in the matter. He is a colored man, about forty-five years of age. He was a slave, one of the Southern States, and is unquestioned, but honest, possessing barely capacity to communicate his ideas in his own way.

SALT LAKE CITY, UTAH.—W. Armstrong writes,—I am secretary to three circulating libraries of Spiritual and other reform books, and wishing to make our libraries as extensive as possible, we desire to obtain them at the trade price, and as we wish the JOURNAL a grand success for its Phoenix-like resurgam, we wish to give you all our patronage. Long live Brother Jones. The grand annual, the Search After God, is highly appreciated here. You are earnestly requested to publish it in book form, by all who know anything about it in this city.

ELSAH, ILL.—N. E. Farley writes—Inclosed please find remittance for your valuable paper. Send it to Henry McHenry, Petersburg, Ill. He is now in advanced age, tossed upon the troubled waves of doubt, with the breakers lashing the rock-bound shore. The old lights have all gone out; he seeks a safe mooring. I hope the JOURNAL will prove to be a beacon light shed from the windows of Heaven, emitting no uncertain gleam of truth, to radiate its comfort and light, and furnish him in his declining days the foundation of a new hope, upon which he can rely, with confidence that will calm the troubled waters, and guide him to safe anchorage in the harbor of peace.

REMARKS.—Your judgment is good. You have applied to the proper source, for the knowledge and consolation in the case referred to. The angel world alone has the power to impart the same. The RELIGIO-PHILOSOPHICAL JOURNAL, whose columns are always replete with inspiration from the supernal spheres, will effect the work desired.

ATTICA, IND.—S. Hagle writes,—Desiring to secure subscriptions for the JOURNAL, and, after receiving wishes of ill success and threats from a minister of the gospel, I was rendered, doubly determined, and started on a tour of observation through the counties of Warren and Benton, soliciting subscriptions to your interesting paper. To the Spiritualist I said: "Although you say a belief, and need no more Spiritual literature to sustain your faith, yet your own reason requires you to sustain liberal papers. To the Atheist I would say, 'My friend, you wish not for annihilation. The JOURNAL points to a probability of life beyond the grave; and besides, you can learn something of nature's laws therefrom.' One lady of high standing, I will give the name—Mrs. Louisa Hagle said, 'she would like to read it, but feared that her children would get hold of it.' I am glad to state that the money and names that I sent you, show that my efforts to get up a respectable club for Bro. Jones's paper were quite successful.

STILLWATER, MINN.—W. G. Haskell, Universalist minister, writes,—While your language is sometimes a little stronger than I like, I am yet in hearty sympathy with your action regarding the "God in the Constitution" movement. I regard the whole thing as a deliberate attempt to bolster up a servile theology, by throwing about it the arms of the State. I am surprised that none of the papers which oppose the movement, see this thing. I have seen in none, the expression of the thought which came to me when reading the platform of the Philadelphia Convention of last year. The last plank in that platform declared that legislation concerning "a proper oath," "polygamy," "Sabbath-breaking," and "polygamy," legislation which would put "Christian" laws into the hands of the State, and "Christian" laws upon the question, I invariably find attention to the fact that "Christianity" is made up of "Christian" laws, and "Christian" laws made up of "laws" or "institutions," gave a command in favor of the present view of the orthodox church upon these several matters. If so—and let me disprove who can—is not the influence a just one, that these pietists seek rather to incorporate their theology than anything else, into our Constitution?



# Arts and Sciences.

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## Inter-Electro Chemical Action.

SCIENTIFIC—SERIAL NUMBER TWENTY-FOUR.

Q. In what measure, manner, and form are  
light, heat, and magnetism respectively co-  
operative as a force?  
A. In an inter-electro-chemical measure,  
manner, and form.

Q. Will you please explain your concep-  
tion of the precise nature of this wonderful  
range of correlation?

A. Though this has been done time and  
again, as the nature of occasion seemingly de-  
manded, yet, a repetition of the same, in a  
different form, may, when thus continued  
from time to time, serve to familiarize  
all truly candid, common sense observers  
and reasoners with the all-important na-  
ture of the main question, as well as the  
inter-relational questions, in the pre-  
mises. By way of explanatory illustration,  
let us recapitulate start from the position  
to which our former articles in print have led  
us, namely, polar condition.

There are evident extremes of perfected and  
imperfected condition, in and throughout  
space, distinct as light and darkness, which  
extremes are founded on what we call elec-  
tricity. Where we find electricity condition-  
ally measured out, and contained in the great-  
est abundance, we call the condition positive;  
when, however, we find it centered in smaller  
measures of individual condition, we call it,  
comparatively, negative.

This recognition of one all pervading and  
permeating principle of extreme antipodal  
measures, or combinations, sufficiently ex-  
plains Nature's operative system to relieve the  
theorists of positive and negative electricities  
and sequent "vayists, vibrationists, and un-  
dulatory theorists," of all further trouble.

We may say, the electrical life center of ev-  
ery atom, from the most interior infinitesimal  
atoms to all the outer orbs of infinite space,  
is the constitutional polar center, round  
which all surroundings relatively revolve,  
and the aura is the outer reflex atmosphere,  
so to speak, in which all atomic condition  
exists.

The interior polar center and exterior insu-  
lating aura, seem, in fact, to constitute the  
chemical boundary lines of all grades of indi-  
viduality; which boundary lines must be  
broken up before the individuality of condi-  
tion can be destroyed.

The question rises here, how the formation  
and transformation of individuality is effected,  
to answer which demonstratively, we must  
first take up and treat the question in its in-  
verse form, first directing our analytic atten-  
tion from effect to cause.

It has been ascertained, that water is com-  
posed of two elements called hydrogen and  
oxygen; it has been further ascertained, that  
if we mix all the known elements together  
(64), and pass a powerful electric current  
through the compound, that oxygen will be  
given off first, and that thirty-eight other  
elements will be given off before hydrogen is  
given off, hence we say, oxygen contains one  
degree of electricity, and hydrogen four.

Should we continue the electrical current in  
sufficient force, the whole amorphous com-  
pound comprising the 64 elements, will be  
totally decomposed, Potassium being the last  
given off, which being the sixty-fourth, we  
call the most positive of all known elements,  
containing sixty-four degrees of electricity.  
Such being the relative nature of the facts and  
conditions, let us throw a piece of potassium  
upon the calm surface of water, and we shall  
find that the electrical excess of the potassium  
in direct proximity to the oxygen of the water,  
being as sixty-four to one, while the electrical  
bases of union between oxygen and hydrogen  
is but forty degrees to one, the proximity be-  
ing the same, the electric excess in the potas-  
sium seizes upon the oxygen of the water with  
such force, as to set the escaping hydrogen of  
the water on fire; such is one of the leading  
facts that prove electrical polar diversity to  
underlie all chemical affinity and motion in matter.

The next consecutive question is, as to  
where the hydrogen goes when thus consumed,  
and what it is converted into. It has been as-  
certained by experiment, that heat produces  
electric (thermo) currents; it is furthermore  
known, blue steam escaping from safety-  
valves in a static state, may be collected and  
transferred to leaden jars as electricity; it is  
furthermore known, that even dynamic elec-  
tricity, (produced by acid action) passing in  
large volumes from charcoal point to point, is  
blue as the blue steam, and far more intense  
in its chemical suspending powers, since every-  
thing is almost instantaneously dissolved with  
great combustible violence that is brought in  
contact with the current between the charcoal  
points. It melts quartz rock as butter; burns  
bars of iron as sealing-wax, and burns steel  
with scintillating effects that can scarce be  
borne by the human eye. All of which, is af-  
fected in this measure, manner, and form of  
decomposition of all thus brought in contact  
with the current, while passing through the  
air in the form of a blue streak between the  
charcoal points.

Here, again and again, the consecutive ques-  
tions rise, as to where the proximate, and even  
the elementary, forms go, and what condition  
they assume.

We venture the inferential answer, that they  
pass as into a superior aggregate aura, or sen-  
sorial commune, each with their respective  
impresses, to be made by the same inherent  
polarly electric basis of their being, subserv-  
ient to still ascending aims and ends of being.

This aura, a sensorial commune, or seem-  
ing reservoir of ascending condition, is, doubt-  
less, the earth-link of relation, connecting it  
with all its surroundings, and is the inter-re-  
lational soil of the chemical kingdom, where-  
in all of our forces, heat light, and magnet-  
ism play, as between polar extremes, giving  
us all of our so-called elementary forms,  
which, in our still barren and grosser soil of  
earth, corresponding serves, though in a hum-  
bler way, the highest of ultimating aims and  
ends.

Returning to our earth soil, let us deposit a  
grain of corn, which, as an ultimatum, con-  
tains within itself both the food and polar  
center of positive command, sufficient to re-  
peat in an ultimating way, the reproduction of  
itself. The grain of corn being positive to  
the surrounding soil necessarily exerts a de-  
composing influence on that portion of the  
soil with which it comes in immediate con-  
tact—which decomposition is facilitated by the  
changing warmth and moisture of the season,  
and even the germ itself, being an organic sub-  
stance, begins to undergo surface decomposition.  
This phase of chemical action causes  
both the surrounding (contiguous) earth and  
germ to give off each their respective grades  
of electricity, and this electricity thus given  
off, necessarily establishes a circuit, including  
both of the conditions (the corn and the earth)  
in its rounds, and as in the case of the current  
passing between the charcoal points, which

suspended the chemical affinity of all with  
which it came in contact, so this circuit or  
current has the continuous power of suspend-  
ing the proximate nature of the soil which it  
suspends the affinities, hold in suspensory so-  
lution, and transport to the germ center, such  
food as the germ's centralized nature may in  
this measure, manner, and form attract  
through this suspensive instrumentality to it-  
self.

Thus the germ begins and advances through  
its subsoil period of uterogestation, until it  
peers above the surface, when the leaf, though  
young and tender, presents a porous surface  
to the aura or atmosphere of the earth, which,  
as a positive, magnetic impress, enters these  
pores as lungs and combines with the subsoil  
food brought up by the inter-electro current  
through the roots. The product, or condition  
thus established, is what we call carbon.

If the woody substance thus formed be  
exposed to the changing effects of time, the  
hydrogen is in a measure expelled,  
owing to its highly electrical and subtle  
nature; the remaining carbon may remain  
as coal for millions of years, becoming pur-  
er carbon as it grows older, until it would,  
probably, become the diamond. Yet, if ever  
it is then brought in contact with oxygen gas  
at a conducting or ignitable temperature, it  
will burn with a beautiful flame, returning to  
the sensorial commune and the subsoil the  
elements originally derived therefrom, bearing  
in themselves the impress of all the changing  
conditions and relations through which they  
have passed.

Such is the nature, character, and function  
tion of inter-electro-chemical action. To us  
of this sphere, and perhaps to all other spheres,  
inter-electro-chemical action is the all-controlling  
architect of time.

Q. If these singularly personal and innova-  
tive views are true, they tend to teach us of a  
unity of co-operative force of correlative  
forces, so explanatory in itself and in them-  
selves, as to make all nature an alphabet,  
teaching of herself. But to persist in one  
more point in doubt, I would inquire, what  
reasons are there for assuming that many, if  
not most, of the elementary forms, on under-  
going inter-electro depolarization, give up  
their individuality, as an electrical offering to  
the aura air (not in its gross sense), or sensor-  
ial commune?

A. First, Because in nearly all violent cases  
of absolute depolarization, the elements disap-  
pear until recombined upon an electrical basis  
of polar gradation.

Second, Because the electrical decomposi-  
tion of amorphism, proves that the polar con-  
dition of each element, depends on the amount  
of electricity it contains; and

Third, All grades of isomerism, proves that  
it is the electrical basis which gives isomeric  
compounds their different medicinal virtues.  
As an instance, the oil of roses and the ordi-  
nary gas we burn, contain identically the  
same amounts of hydrogen and carbon, and  
yet, their integral electrical arrangement,  
makes them as different as day and night.

The volatile oils,—the oil of turpentine,  
essence of lemons, oil of balsam of copaiba,  
oil of rosemary, oil of juniper, and other oils,  
though identically the same in elementary  
constituency, differ from each other widely in  
their respective odors, medicinal qualities,  
boiling points, specific gravities, and many  
other particulars, and what is more, they can  
be converted into each other, and re-con-  
verted into themselves, without either addi-  
tion or subtraction.

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"I come to show you Humanity, after attaining the loft-  
est regions of speculative philosophy, of untrammeled  
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of the location of mediums, and at the same time increase  
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CHICAGO, SATURDAY, APRIL 13, 1872.

## A SEARCH AFTER GOD.

An Intelligent God. Must be a Forgiving one—The Consideration Offered by Ministers—The "Bad Jobs" of Deity.

(NUMBER LXXXII.)

In our previous articles we referred to the corruption and licentiousness that existed among the clergy—those who pretended to represent the God of the Bible. What crimes! The very air of the religious world seems putrid, and its offenses are so tinged with meanness, that no one can read an account of them without having his sensibilities shocked. On all sides, in every State in the Union, on the continent of Europe—everywhere—this sad condition of affairs exists. Those who should be patterns of honesty, integrity, morality, and all the manly traits of character that distinguish the pure and good, while they pretend to correctly represent God, indulge in all manner of crimes—thefts, murder, adultery, fornication, procuring money under false pretenses, sodomy, cruelty to children, improper intimacy with Sabbath school children, visiting houses of assignation, forcibly drowning wives, fighting, slander, vituperation, and abuse of others—in fact, there is no act in the whole catalogue of crimes, that ministers of the gospel are not guilty of. Animated with what they call Christian zeal, and under the garb which religion throws over them, they commit acts that we dare not mention in this journal, fearing it would be regarded as an indecent publication, and we be fined and imprisoned therefor.

As those who claim to be near God, are so often falling by the wayside, with morals so dreadfully shattered, virtue so corruptly tinged with the fruits of crime, honesty and integrity so badly torn by dishonest and licentious transactions, it is well to inquire wherein are the clergy better than those who make no religious pretensions? But this class of people who pretend to interpret the Bible, to understand the highways and byways of Heaven, are a direct offshoot of one of the most monstrous, hideous, debased, corrupt, licentious myths that ever existed—the Orthodox God. Without this myth as a source of authority, Servetus would not have been burned, the Quakers persecuted, Roger Williams banished, Rose Munt's hand burned to a cinder with a candle by the Catholics of England; William Bonger, William Purchase, Thomas Benhote, Agnes Silverside, Helen Ewing, and Elizabeth Folk burned at the stake by the same parties. Without this mythical God, the Salem witchcraft and subsequent persecutions, the burning of John Cornford, Christopher Browne, John Hurst, Alice Snodh, and Catherine Knight during the reign of Queen Mary, would never have been recorded in history.

To-day, the world would be far better off without the clergy, and all past ages—the blood of the martyrs, those burned at the stake, hung, shot, suffered death on the rack, will unite with us in sustaining that declaration.

The origin, then, of all these debasing influences, and especially that of the clergy, originates directly from the belief in the existence of a God. Had the doctrine never been instilled into the minds of the people, there would have been no Orthodox sects, no ministers of the gospel, no religious wars, or persecutions, and the world would have been far better off than it is at the present time. Establish in the minds of the people a belief in the existence of an intelligent God, and at once you open the flood-gates of sin, licentiousness, and crimes of all shades. This has been the natural effect in the past. All sects originating from their God, are calculated to beget strife and wars, and the long train of curses that inevitably follow.

These ministers of the gospel serve a peculiar God. See how ingenious their scheme of salvation! Sinners will not join a church without a consideration! An inducement must be offered for devotees! They are promised immediate forgiveness of sins. Their

home in Heaven is to be beautiful; angels with wide-spread wings and golden harps are to be their companions; the sky is always clear; the air sweet and balmy; flowers of various hues emit their heaven-born fragrance for them to breathe; they work not; they are in the presence of God; all around them is life and gaiety; music charms their souls—thrills them with its angelic strains; streams scintillating with rainbow tints ripple past them; animals innocent in disposition gambol playfully around them; birds with glistening plumage gladden them with their angelic songs; the green carpeted earth abounds with blossoming trees; the pathways are made of gold and diamonds—all things unite to render them happy. Those are the inducements offered—the consideration! How absurd! What nonsense! But admit the existence of an intelligent God, and a consideration must follow, or no one would serve him.

The clergy pursue the right course. What is true of one intelligent God, is true of all others! If intelligent, if powerful, if merciful withal, he naturally would offer a reward for his children to serve him faithfully. True to this idea—a more reasonable one could not exist under the circumstances—the clergy have, in interpreting the inspired word of God, presented a consideration for obedience to him. Those who obey him, then, it is said, have a right to persecute, crush out, burn, scourge, maltreat, banish to desert islands, all who are guilty of disobedience. Thus, the religious sects in all past ages of the world have done; and this they would do to-day, had they the power.

But one strange feature of this intelligent God is, he is very forgiving, so much so that he is ready to receive the low and vile on a moment's notice, and give them a seat at his right hand. But the Orthodox have made a great mistake. Forgiveness simply constitutes a license to sin, and that is the simple reason why so much corruption exists among the clergy.

A God who is intelligent, and possessing infinite mercy, whether he be the God of the Indian, Mahometan, Jew, Persian, Negro, Christian or Spiritualist, we care not which, would forgive any and all offenses, and each alike would be productive of sin.

If the Spiritualist's God has intelligence common to all, and creating all humanity, if he made a bad job in forming the Rev. Selby Watson, so shaping his brain and passions that he would murder, he certainly would forgive him.

Now, then, you God-believing children of earth, look at that human monster; his eyes glisten with a fierce, demonic expression; his countenance is all aglow with brute passions; his soul seems to be a charnel-house for all manner of corruption. He murders! Who created him? Your intelligent God! A bad job, surely! Wrongly put together! Brain not correctly organized! Don't God know it—he made him—and will he not, seeing his own failure in the work, forgive him for all his crimes?

"Oh, God don't do it himself—his laws did the work!"

Ignoramus! don't present such an argument. Did n't he organize the laws through the instrumentality of which he was created? Bad jobs, O Intelligent God of the barbarians, heathens, Mohammedans, Christians, or Spiritualists, on all sides!

That man is an idiot; his mind is a desert waste; his tongue sounds forth no intelligent sentence; he has no idea of cleanliness! That man is a murderer; another steals; another commits all manner of vile deeds—all bad jobs for an intelligent God, an omniscient Deity! And we here say, that the idea of an intelligent God implies, of course, a forgiving one. Then, again, we repeat the assertion, that what is true of one intelligent God, of any sect, is true of all, Spiritualists included, and he must of necessity forgive, for sin can only be committed by those who can be correctly denominated as a "bad job!"

Oh, our mind sickens at the thought of the misery and sorrow caused through the instrumentality of a belief in the existence of an intelligent God. The rivers of blood it has caused, rush past us, bearing upon their red surges the widow's cry and the orphan's moan. The burning pile of fagots surrounds its victim, and he dies, suffering tortures which no pen can describe. The rack—oh, horrible, how excruciating the torments it produced! If all the devils in Pandemonium had a real, tangible existence, they could not invent a more cruel torture. What scenes! What tumult! Look at the wild, distorted features, and listen to the heart-rending shrieks, resulting from religious instruments of persecution.

But the burning fagots, the knife, the keen bladed sword, the rack, the gibbet, were not cruel enough; wild, savage beasts, thirsting for blood, were caged, and "heretics" cast in to them.

Our pen falters in its course; a feeling of sadness falls over us like a funeral pall; a mountain of bones rises up before us; a river of blood rolls past us; tender entreaties for mercy sadden the very air; shrieks of the suffering and dying load down the breezes of heaven; all kinds of instruments of torture encompass us, and a million of devils seem to be sending forth their demonic yells! To us this is a reality,—presented to us as one of the fruits of the belief in the existence of an intelligent God. But he will forgive! He made a "bad job" of humanity, and would it not be well to make atonements for his blunders,—and to do it, did he not send his only begotten son?

TO BE CONTINUED.

DR. J. K. BAILEY gave three lectures at Sandwich, Ill., to excellent audiences, and with fine results. He goes from there into Indiana. The celebrated healer, Dr. Cleveland, is with him.

## Knowledge is the Savior of the World.

In preceding articles we have dwelt at some length upon the question of compulsory education. We have attempted to show that every human soul should be properly cared for, nursed, clothed, fed, and educated.

If we glance at the institutions of the world, we shall see that the great power that influences and controls society is based on ignorance. It is selfish in the extreme. The benefits derived are essentially resultant from an evil, on the principle that "extremes right themselves," rather than from direct action. Hence it may be truly said, good results from the most positive evils. Benefits and goodness are generated in and flow from the lowest hells. This results from the ever-living principle of eternal progression. Despite all opposition, despite the terrible darkness that enshrouded the minds of the early inhabitants of earth, light and knowledge dawned upon humanity, and continue to develop the minds of the people to higher planes of thought.

Spiritualism—the Philosophy of Life—is now making rapid strides as an awakening principle which shall lead to the adoption of measures which shall, as a direct result, enlighten and illumine the minds of the people.

In that essential it is inaugurating a new era, or dispensation. It is inculcating new thought. It recognizes a power potential in goodness that the world in all former ages has overlooked. Like the steam engine and the electric telegraph, which in principle always existed, but were never brought into service until recently, so spirit-communion to the practical world has never, until recently, been supposed to be of any value to mankind, even if it existed, which was generally denied.

But now the world is learning that the wise men and women who loved their fellows while on this plane of life, yet live and love as then, and can, under favorable conditions, impart their advice to us for our benefit as then, with an accumulation of experience which renders it of far greater importance than it could have been while yet in the mortal-form. Hence it is that light and knowledge is being ushered into the minds of mortals from the higher spheres just in proportion to our ability to receive, or our power to attract, the great and the good.

If we would receive inspiration from the intelligent and the noble and be wise, our aspirations must go out upon the spiritual plane in search of the same. Then, and then only, will those angelic beings be attracted who are capable of impressing great truths upon us for the elevation of humanity in the scale of intelligence.

How important, then, that a nation should be sufficiently enlightened to prompt such aspirations or desires as will attract the great and good of past ages to this mundane sphere.

While discussing the question of compulsory education, in a former article upon the subject, we incidentally alluded to the principle involved, and now again under discussion.

While considering the duties of governments we showed that every child born into the world was legitimate to the government, no matter under what circumstances conceived or born, and that it was the bounden duty of that Great Parent to see that all children are properly cared for, by being nursed, clothed, fed, and educated. We have shown that thereby every human soul would at an early age become self-sustaining and remunerating; that as a result of the banishment of ignorance, crime, disease, and insanity would disappear, and along with ignorance would go courts of justice, poor-houses, prisons, insane asylums; as all diseases of morals, mind and body, will have ceased to exist, and we might add thereto the churches and the whole army of priests, as there will then no longer be souls that will require saving by a mysterious theological plan of salvation. All souls will be saved from sin and degradation by the all-potent redeeming powers of intelligence.

Then the full ushering in of the new dispensation will be realized. Then the angelic world will become *en rapport* with the material. Then the intelligence of the spirit spheres will be imparted to the inhabitants of earth, as freely as those of the higher realms receive it from their superiors in intelligence, of still more advanced planes of existence.

When ignorance and its concomitants are banished from a nation, she will send none but intelligent men and women to the spirit-world; consequently none but the intelligent and good will be attracted back.

No fears then need be had that evil spirits will obsess or harass mortals, as the laws of affinity and repulsion would forbid it.

We again call upon all who can appreciate the truths of the Spiritual philosophy to awake to the importance of the subject. Make the teachings you receive from intelligent friends in spirit-life practical. It is high time that Spiritualists should lay aside all childish aspirations, based upon selfishness, and enter upon the broad field of universal good.

The evidence is positive and beyond contradiction that the foundation of the American government is the direct result of angelic inspiration. No other government on the face of the globe is so blessed, and so perfectly divested of religious sectarianism.

With clear and penetrating eyes the fathers of our country secured the future greatness of these United States. The spirit of inspiration impelled them to lay broad and deep the foundation of a government that might eventually rise above all sectarianism into the pure and invigorating atmosphere of intelligence—far above religious turmoil and strife.

Shall we who have been first to catch the rays of morning sunlight from the new dispensation still indulge in a hope that a new system of religion, with new laws and supports, is to be inaugurated? Or shall we, with an eye single to the promulgation of the great truths

we appreciate as existing and eternal, use our best endeavors to infiltrate them into all phases of society, in practical work?

May good angels forbid that the slightest semblance of a form or system of religion should ever be inaugurated by Spiritual philosophers.

The world, it is true, has succeeded in making progress for centuries, despite all the calamities that have befallen the people through the suffering imposed by blood thirsty and cruel religionists. But let the direct instead of the resultant effects of our acts promote progression under the laws of development. Let Spiritualists organize themselves as philosophers and scientists. Let them look to all the instrumentalities that nature abounds with for the good of mankind, instead of the myths of an effete system of religion. Let wisdom everywhere abound in our country, instead of irrepressible fanaticism. Let us build up and make practical use of the principles underlying our government, and let us show to the world that our system is the voice of the people, and that we appreciate the necessity of educating to the highest degree of refinement every soul that thus forms a constituent part of the government.

That is the mission of Spiritualism, and it should ever be kept uppermost in the minds of every lover of truth—every seeker for true happiness.

## Dr. Slade's Vindication.

We have just received an article from Mr. Simmons, Dr. Slade's business partner, too late for this issue, but will appear in our next. It is a well written and apparently truthful vindication of Dr. Slade, as a medium for physical manifestations.

Our perseverance has brought out the article from one of the men implicated by the Sun's article—the very thing that is required by the Spiritualists throughout the country, to silence opposers.

We demanded that, and that only, which the Spiritualists demanded of the gentlemen charged as impostors; that which will refute the statements mouthed about by all opposers, in and out of the ranks of Spiritualism.

We have to meet not only opposers that deny all communion with spirits, but we have to meet another class—Spiritualists who deny physical manifestations in toto.

We expected a vindication, and we were determined to have it from those implicated, and not from those who have seen no more than we have ourselves.

We emphatically stated what we knew to be true of his mediumship. The so-called fraud could only be denied by the parties implicated. Others could state that they had never seen the masks and other means of deception claimed, but they could not state that others had not seen them, and detected Dr. Slade in imposition.

The parties implicated can and do deny all such charges. It is a fair and apparently honest, straight-forward vindication—just such as we expected—such as Spiritualists had a right to demand, and such only will silence opposers.

Now, if the Sun's reporter has any evidence by which he can establish Slade's imposition, let him procure an indictment and conviction of Slade and Simmons for obtaining money under false pretenses, such an offence is indictable and punishable by imprisonment; or forever remain silent, which will be taken as an implied confession that they manufactured the expose, simply to gratify a morbid and prejudiced opposition to spirit manifestations, both in and out of the ranks of Spiritualism.

## Psychology.

R. P. WILSON, of New York, gave us a fraternal call on Tuesday. Bro. Wilson was a medium at an early day in Modern Spiritualism. Through his mediumship, the book entitled "Discourses from the Spirit World," and "Lectures on Spiritual Scenes," were given to the public. Before becoming a medium, he was six years a Methodist minister. He was truly a pioneer in the cause in the Eastern States.

He now visits Chicago in company with Prof. J. H. Harvey, the celebrated psychologist, who commences a series of lectures and demonstrations at Grow's Opera House, 517 West Madison street, on Thursday evening, April 4th.

## Von Vleck.

An esteemed friend sends a long article in regard to the notorious character that heads this item. It all amounts to this:

The churches take him to their embrace—supply his pockets. He in turn proposes to expose physical manifestations; makes the attempt, tickles the morbid taste of simpletons, while they are shelling over their dreams. The next trick he shows them in the "little jokes" line, is tavern bills unpaid. Exit V., constable in pursuit—returns non est.

## Fraternal Call.

Bro. A. C. Stowe, of San Jose, Cal., formerly of Wisconsin, and the husband of Sister C. M. Stowe, that most excellent medium and lecturer who did so much for Spiritualism a few years since, throughout Wisconsin, Iowa, and Illinois, gave us a fraternal call a few days since. He informs us that Sister Stowe will visit her parents and friends in Wisconsin during the ensuing summer. She is now doing a fine business in California, in treating the sick.

NUMBER 26, VOLUME XL.—The mail failed to bring to Philadelphia the above number of this JOURNAL. Those friends who do not preserve a file of the JOURNAL, will very much oblige by sending that number to me.

Direct H. T. Child, M. D., 634 Race street, Philadelphia, Penn.

SETH H. VORSE, of Woonsocket, R. I., has our thanks for a list of seven new subscribers at his place. If all old subscribers who are standing solitary and alone as he was, would but exert themselves and get up a dozen, more or less, subscribers to the JOURNAL at the present low rates of \$1.50 per year, they would, in less than a year, have enough neighbors believing in Spiritualism to form good societies. We have not a subscriber who has not the influence enough to get one or more subscribers, if he or she would make the trial. We hope the trial will be made by every one within the next week.

We are informed that the 24th anniversary of Modern Spiritualism was celebrated at Terre Haute, Ind., on the 31st ult., Hon. Robert Dale Owen being the principal speaker. He stands high as a Spiritualist writer and thinker, and we congratulate the Spiritualists of Terre Haute in being able to secure his services. Mrs. Ballou also lectured during the day, and everything passed off pleasantly and satisfactorily.

Leading articles on file for publication: "Story of a Haunted House," by J. M. Stach house; "Defense of Dr. Slade," by Dr. J. Simmons; "Doubles," by Dr. H. C. Pierce; "Beecher on Science," by John Synge; "Instances of Spirit Interference in the affairs and feelings of Earth-life," by Judge J. W. Edmonds.

Items from Lois Waisbrocker will appear in our next.

## Spiritualism in England.

A FACT FOR DR. EDMUNDS.

[From the Spiritual Magazine.]

Mr. Guppy, commenting on Dr. Edmunds' communication in the Report of the Committee of the Dialectical Society, says:

"But I must state one circumstance, which, according to marital confidence, must have been known to the Doctor. We gave a séance to Sergeant Cox at his own house. The only person there we had ever seen before was Mrs. Edmunds. Mrs. Guppy, on entering the séance room, said: 'Who is the greatest unbeliever? Sergeant Wheeler, of Liverpool.' Mrs. Guppy never been at a séance before." Mrs. Guppy said, "You hold one of my hands and Sergeant Cox the other," which was putting herself pretty well in the clutches of the law. Two of the Sergeant's friends secured my hands. Flowers came for ten minutes in batches, all the time persons at the table exclaiming, 'Are you sure you have hold of Mr. and Mrs. Guppy's hands?' 'Yes,' Sergeant Cox, when the surprise of his friends had a little abated, made a remark which I have never forgotten. It was: 'No conjurer permits me to hold his hands while he is performing his tricks.' Robert Houdin and the Wizard of the North are very clever fellows, but take them between two gentlemen, each holding a hand, and their legs, moreover, being wedged in, and let them try. Now, Mrs. Edmunds heard all this, and all this, and presumably told her husband, and all this long before the Report of the Dialectical Society was published."

## SOUTHEY ON SPIRIT MANIFESTATIONS.

That such things should be, is probable, *a priori*; and I can not refuse to assent to the strong evidence that such things are, nor to the common consent that has prevailed among all persons everywhere in all ages—a belief which is Catholic in the widest acceptance of the word. They who have endeavored to dispossess the people of their old instinctive belief in such things, have done little service to individuals, and much injury to the community. My serious beliefs amount to this: that preternatural impressions are sometimes communicated to us for wise purposes; and that departed spirits are sometimes permitted to manifest themselves.—*Southey's Colloquies*.

## SPIRITUALISM IN HOLLOWAY.

Mr. John T. Markley, of Crowland, near Peterborough, has addressed a long letter to the Peterborough Advertiser, giving an account of spirit manifestations witnessed in his presence on a recent visit to London, and especially at the house of Mr. Stokes, 29, Kingsdown Road, Holloway. Among other phenomena he relates that a table floated in the air completely over the heads of the sitters, and back again to its first position; that spirit lights were seen gliding about the room, and that a soft velvety hand was placed on his, which in his grasp melted like snow. Mr. Markley adds that he is prepared to swear to the correctness of these facts, and to defend them regardless of the public verdict their publication may provoke.

## SPIRITUALISM IN MELBOURNE.

Spiritualism has obtained a large number of adherents among the better educated classes. The Spiritualists have a church, largely and fashionably attended, and a monthly periodical; and a clergyman belonging to the Church of England has been suspended by his archdiocese owing to his sympathies with the movement. One of the most remarkable features is the large number of medical men who have become converts, and the cures some of them claim to have made by associating with them in their practice the most eminent professors of the healing art in ancient and modern times, from Esculapius down to Sir Astley Cooper, whom they "spiritually" consult.—*Melbourne Age*, Oct. 9, 1871.

## THE SPIRIT WORLD.

To me the spirit-world is tangible. It is not peopled with ghosts and spectres, shadows, and outlines of being, but with persons and forms palpable to the apprehension. Its attitudes are veritable, its society natural, its language audible, its companionships real, its loves distinct, its activities energetic, its life intelligent, its glory discernible; its union is not that of sameness, but of variety brought into harmony by the great law of love, different, which, in themselves distinct and different, make, when combined, sweet music. Death will not level and annul those complex differences of mind and heart which make up individual life.

Heaven, in all the mode and manner of expression, will abound with personality. There will be choice and preference and degrees of affinity there. Each intellect will keep its natural bias; each heart its election. Groups there will be, and circles; faces known and unknown will pass us; acquaintance will thrive on intercourse, and love deeper with knowledge; and the great underlying laws of mind and heart prevail and dominate as they do here, save in this: that sin, and all its repellence and antagonism which it breeds, will be unknown, and holiness supply in perfect measure the opportunity and bond of brotherhood.—*Rev. W. H. Murray*.

The St. Louis Methodist Conference, at its recent session, adopted a resolution excluding candidates who use tobacco from full membership.



## ANNIVERSARY EXERCISES.

The following appropriate verses, written by D. Amos Davis, M.D., were read with decided effect before the First Society of Spiritualists in Chicago, at the Anniversary Exercises, by Mrs. Hattie E. Davis. The proceedings were especially entertaining, and eminently calculated to convince the orthodox world that Spiritualism in Chicago is in a flourishing condition.

When first the tiny raps were heard,  
Some twenty-four years ago,  
All wondered what their import was,  
For no one seemed to know.

No language of words, but simple sounds,  
Like echoes from over the sea.  
What tidings to mortals could such things bring—  
What could their purport be?

Yet echo on echo cometh again,  
And louder the anthems swell—  
A voice from over the river of death  
With a glorious truth to tell.

'Tis told! and the joyous sweet refrain  
Has been heard on every hand,  
A voice from the earth again,  
And up in the spirit land.

And many of us who are here to-night  
Have taken on token piled  
That God himself it was calling thus  
To his own dear listening Child.

And well may we meet and feel to rejoice,  
And well may our hearts be stirred  
That ever the sound of those little raps  
By the children of men were heard.

## SPIRITUALISM.

Lecture by Mrs. M. J. Wilcoxson, at Lyceum Hall, Kansas City, Mo.,  
Sunday Afternoon,  
Mar. 3, 1872.

(Photographically Reported for the Journal by George Gattrell.)

The proceedings commenced by the reading of a poem by the lecturer, entitled, "Kepler's Vision," from Miss Doten's collection; a hymn, "Nearer my God to Thee," by the choir; invocation by the lecturer, after which the audience selected their own subject of "God and Prayer," and "Can Man ever arrive at full perfection?"

The speaker immediately commenced: It has been said that "the greatest study of mankind is man," but the question of the being and character of a God seems to employ the mind of the theological world continually; and while all the various theologians of our time (as well as of former ages) have tried to solve the character and being of a God, it is just as unsettled a question to-day as it was when they first began. If we take the idea of a *personal* God, or judge the character of God as a *personality*, separate and distinct from all other personalities, we shall find ourselves as much divided to-day in regard to that question as men were 4,000 years ago.

If we attempt to define the character of this power or being whom we worship as *God*, we know that notwithstanding all our efforts, we are limited by our own fallible conception of things; and a man never goes beyond his theological conception of a God. When we see that he has been the creator of all this vast empire, this great immensity of being, filled with worlds as it is, and that this empire is of itself illimitable and entirely beyond the exploration of the human mind, and the understanding of fallible judgment, we may well say, How can we know God, the former of all things, considering that this empire is so entirely beyond the grasp of our minds? What we do know in this world in which we live, with all its unmeasured realms of thought, its illimitable landscape of being, we learn only upon the limited scale of exploration and investigation to which we are confined. Thus, we know of our God by what we discover in ourselves, and in the world around us; we know of our God just as much as we can learn of him, and so far as we are able to divine the character of that Being, we know that we can never demonstrate anything beyond what we have arrived at as a certainty.

We may take the written Revelation and make it canonical or sacred, and set it up on a platform of dogmatic authority by which the minds of the people shall be governed, and yet we know that this very authority which has been accepted by the word of mankind has been repudiated in great part and proportion; and while we have this realm of Christendom boasting in itself of its God, there is not to-day a single man or woman living, who dare pretend to say that he or she knows the full being and character of a God; and when they talk of putting that God into the Constitution by articles of confederation that has or may be adopted by man, they are merely doing that which they know to be entirely beyond their grasp; for in the first place, this God has not come down to us; all that we know of this great power of the universe which we term God (because we have no better name for it), we have acquired by constant upward tendencies in our understanding.

In looking at chemistry, physiology, etc., those sciences which to-day we dare not dispute, they are seemingly to us overruled and governed by a mighty power of intelligence. All this we have to learn as children in a school. We do not pretend to say that we have arrived at the manhood of our being; we do not claim perfection in the small acquisitions of human life; we know that we have just entered a superior realm from which all phenomena here proceeds to establish itself as appealing to our senses concerning that vast empire of thought beyond us; and to-day we feel that we are not like the poor savage of former times, we are progressing.

One has said, "a little learning is a dangerous thing," and as we acquire a more perfect understanding of the laws and principles of being, we almost sink, as it were, into that condition of mind by which we are staggered at the great thought, the mighty empire of that being.

That vast expanse of life that spreads itself beyond us, has just been unveiled. We have hitherto walked like children, who were blind, ignorant, chained and bound down, and as we look out and continue to seek for the character of that God, we find we can never be satisfied with any God of former times, who was an ex-emplication of human thought in that age.

Then, man could have had no conception of the God we adore to-day—the infinite God—the great eternal God, the "Alpha and the Omega—the first and the last, the beginning and the end"—the boundless Being, where there is no line by which man can measure that world—the something that supercedes itself continually, and tells us that we shall never reach the end of this empire, or find any dividing line, that our lives shall be continually journeying on, exploring new fields, rising higher, and grasping as much as we can appropriate, and that which we term the great Divine is in our own lives, and the world of nature around us.

Now, let us compare the God whom Moses worshiped, with the infinite Father whom we claim to-day, the father of all spirits and of all men; that great God of power whom we love, because we find such perfect harmony and adaptation in these higher conceptions of being. We find that the God whom Moses worshiped was a God corresponding to the character of a man; that he was a God who liked worship, idolatry, the praise of men; that he could be-

come angry with a poor, finite, fallible being that he could change; could love at one time, and hate at another. He could promise that his covenant with his children should never be destroyed, yet he could threaten that if they did not obey him, they should suffer those terrible judgments which were pronounced upon them, and in all his ruling of the Hebrew nation, according to the record (as we must confine ourselves to the text), you will observe that in attempting to guide the affairs of that nation he was continually governed apparently by the same tempers, passions, jealousies and appetites which animated man in that age; and therefore this God has been termed "a cruel and bloodthirsty God." He enjoyed those sacrifices of the blood of bulls and goats, and the flesh of beasts was a sweet smelling savor unto him. Is not this Deity thus similar to that which the Pagan nations worshiped? Moses and the Jews, like other nations, believed in a sort of magic or divination of their own, and would naturally consult their own form of God or spirit, and in agreement with the law, that "like attracts like."

Did Moses' God assume sovereignty over the Jewish people, or did the man Moses assume that sovereignty over them in the name of this spirit, whom he called God? You all know that to-day in enlightened and purified Christendom no one would think of displacing even the meanest in our midst, as a religious teacher or ruler, provided such a man could hold such a position, and put in his place a man like Moses, guided by such a God—one so tyrannical, overbearing, cruel, and constantly changing, according to the fitful seasons or impulses of the hour.

Now, friends, we do not intend to be profane, but we intend to be truthful. We want to call your attention to the great fact that we do not know to-day what sort of a God we hold up before the people. We talk of the Nazarene, and of his Christian followers, we offer our prayers in his name, and we turn in our vengeance, jealousy, love of power, and desire to frame Constitutions by which we will hold other minds to the Mosaic decalogue for our authority. We must learn that we can never unite Moses and Christ. If we have a Christ to serve, let us do it in the face of all opposition, creeds and decalogues, for the hour is upon us in which every true born citizen of America will be called upon to decide, yea or nay, upon this question; and therefore we contend for the Father of all spirits; for that God-power, no matter though it may be to us an archangel of light, a glorified spirit, one who can hold communication with us, who can delegate to assist other angels, and send them upon missions of mercy to mankind.

We contend that this is the God whom to-day we should serve, and serveworth our whole hearts; because if we are constantly embroiled and entangled in controversies and disputations about the character of the theological God, we may continue in darkness and in in-harmony, and theological rule may become to us a terror that we little think of to-day.

Our God is in the present and the future of all mankind; in the "glad tidings of great joy which shall be unto all people," the God who shall defend both the Jew and Christian. We must be true to all our adopted citizens, and we should recognize them as children before our God, equal with us in all privileges, and in the exercise and enjoyment of every "inalienable right" that has been granted to our people, which could never be done with the Mosaic God as our authority. With any tyrannical, narrow God, of the closest limitations, we see it is impossible to give the people freedom; and if we talk of the impossibility of man's arriving at perfection at once, yet he may arrive at perfection in regard to certain things, at least it may be perfection according to our understanding thereof.

We know whether it is right or not to do an act that would injure another, or benefit him. We have a moral standard of our own; we have the gospel in our hearts; we have a natural decalogue there, which it will not do for us to set aside—reason upon her throne! We have no right to introduce to the people of this United States, or the people of any Christian commonwealth and require obedience to any God but this—the God who is equally God of all—the God of truth and justice. And now, although we have acknowledged that we can not fully define his character, we agree (or rather contend) that it is by knowing each other—by studying the nature of the human soul, the laws and principles that are involved in our existence, to know more perfectly and completely what is the character of the universal being which we seek to understand.

Whether or not there is an intelligent principle in nature, which we may call Supreme, simply because we say it is the cause of all things, it matters not with us, so far as the character of the individual is concerned, seeing that we can not personify this principle in any form but that of a human form, as "God" in the earlier ages, in our "canonical" word, and "Infallible Revelation." You will find that the God who spoke to man in those earlier days was always a God who assumed a human form, and came with a human language, adapted to the understanding of his hearers, always assuming much of the human character. Secondly, is not God always to be found in his works? If personified at all, then it is best personified and individualized in a human form.

Think of it for a moment! We look out upon the light we are in; we recognize that there is an all-pervading Intelligence. We see space immeasurable, and God is still just as much in the little mote that flits upon a sunbeam, as he is in that mighty starry system in that great extended empire. And we know that as we study the character of this intelligence there, we are always returning to ourselves, and must look within ourselves for the grand compendium where these laws and principles are united and individualized, and one has well said: "If you do not love your fellow-being (or your brother) whom you have seen, how can you love God, whom you have not seen?"

Now, it is in the analysis of the man, as regards his mortal and immortal parts, and in connection with his relation to the great world which he inhabits, that we understand more of the God whom we worship. We may find the God whom the Hebrew nations worshiped; we may find truths in Mythology. Different nations have had their different creeds and divine personages, who may have ruled over them as best they could for the time being.

But to-day nothing short of the deductions of reason and common sense, will satisfy the masses. It is impossible to make man accept the olden God, or to confine him to the olden decalogue, or to make him submit to any authority founded upon old time precedents; and to-day the authority of every man, if he is true to himself, is his reason. Then we talk of prayer, the aspirations of the human soul going up as they do to-day—the grand prayer that swells and surges in the heart of man, which never yet was uttered in any temple built with hands; that living thought of to-day going out, seeking to explore the vast realms of Being—to know more of this world, and to know more of that God whom we have talked about, and more of the countless hosts that we believe to exist in that higher world, and has ever such prayer been set in gilded letters, and repeated with all the paraphernalia of creed,

and the pageantry of form, to be compared to this prayer—the silent, yearning prayer of the soul, a *prayer for light*, a prayer of nature, a prayer to know whether we will be true to ourselves, whether we will be bold and heroic, and speak our best thoughts, although legions should confront us, and tell us that we were blasphemers, and profane, the prayer that goes up from the infant in its cradle—that goes from the mother's heart in the deep, silent hour of her anguish, the prayer that influences the lives of strong and weak men, the prayer that never has been, and never can be uttered, the great thought of the age, which is represented by the interest manifested to-day in Modern Spiritualism, breaking away these men and women from churches and empty creeds?

No more of those bloody sacrifices, no more of the slaying of the innocent upon those terrible altars, no more atonement for us, no more putting our sins upon other's shoulders, no more ascribing to God our narrow thoughts, pride, vanity, arrogance, presumption, and all that has brought us down and humbled us! And we look upon ourselves to-day (at least some of us) as coming far short of the kingdom of God and heaven. But here, with this prayer, this aspiration for the good, the sacred and the beautiful, see how our olden temples fade from us; how they crumble and fall away, where all the pageantry of forms is gone; see how this outpouring prayer causes us to grasp humanity, to look abroad upon the great world, and see the nations of all men as God's children, and kindred with us; and then as we acknowledge they too are God's children, we must see that they are protected in their rights and privileges; and when we talk of the rights and privileges that belong to us, we are talking for all men; not merely because a man or woman may belong to our church. We are not talking for their rights simply because they have been brought over, or submitted to a form; but we contend upon this one immutable law: that "there is a Divinity" in every man, and that every child of God is immortal, because closely related to God; and we had better to-day begin to study this question—to find out a little more about our relation to our fellow-men, than to waste too much time in defining the character of a God, whom we can not grasp.

Let us use our prayers, aspirations and powers to help on the cause of human freedom; for there is no slavery in our temples so debasing as that which causes man to cringe and kneel before another who may assume the prerogative by which he shall decide for him what he shall believe.

You all know that these olden authorities have been supposed to be guided by an inspired reason, and they have assumed that their reason was superior to the reason of mankind; that "carnal reason" of men who dare to think for themselves—and therefore that with the masses—there can be no understanding of the world above or beyond us, and the God that we seek to discover, and whose character we seek to decide. But we know there can be no full and perfect understanding, except in the legitimate exercise of our reason; and in exercising such reason, we grow from perfection into perfection. We find that stereotyped prayers are but of little account. It is true that many have been comforted by them, and from such we would not take them away; let them have their privileges; and if they have no gushing, spontaneous prayer of the soul, why, perhaps it were better that some one should put a prayer in their mouths, and let them utter one that has been manufactured for them by other men! But when we talk of prayer, we mean something more than words, or this stereotyped process, and kneeling at the altar, and making sacred the walls and the materials of these gorgeous palatial temples in which men worship to-day. We want prayers that are not locked up in the churches; that are not handed down from popes, repeated by priests and hung upon bedposts; but we want the *living* tide as it is poured out broadcast over this earth to redeem mankind! These are the prayers that we would have written upon our hearts; in this our decalogue should have our highest thoughts and fervent aspirations, which make its pages pure and bright.

The great question of to-day, when we ask, What sort of a God have we? and, Can we define that God? "What do we propose to do, beyond what we are doing?"

Words are of but little account; we want deeds, work. The trouble with us to-day is, that we are too lazy—we can not even pray for ourselves; we must have a creed (that is, many of us), until quite recently, at least. I have been governed by a creed myself, and I know the bondage of it. I know how rich, warm, gushing and true is that religion of the Infinite Father, which goes forth in brotherly love, and in universal sympathy and feeling towards all men, regardless of name and nation. This baptism falls alike upon the head of Jew and Gentile, bond and free, high and low, black and white, red, yellow—or whatever color they may be. The religion that proposes to consummate the bonds of divine fellowship and brotherhood, and to bring men together in that character where they can not any more be made to lie down their manhood, their womanhood, or their divine integrity, simply because a creed has made them do so before, is that which will contend for what is true, regardless of all buffetings; which will cause men to write out the law and the commandments in such letters that those in the future shall "glorify the Father." We want men who will not be chained and burdened by the heavy clogs of ecclesiastical power, simply to gain favor or worldly wealth and position; but preferring the cross to the crown, will tread right gloriously up the mountain that shines to-day with the radiant beams of a brighter, better future.

The lecture concluded by the recital of an inspirational poem, which want of space prevents insertion.

## Items of Interest.

—One-third the inhabitants of Long Island are said to be Spiritualists.

—Physicians state that 30,000 people die annually in the United States from the effects of tobacco.

—Stephen Young, of Mechanicsville, Iowa, writes to us speaking in high terms of the lectures of L. F. Cummings.

—A popular Spiritual lecturer desires a test medium to travel with him. Address J. M. Ellis, Chattanooga, Tennessee.

—Brother T. G. Howland informs us that Emma Harding has been lecturing at Providence, R. I., with great success during the past month.

—Brother Milo C. Davis, of Syracuse, Nebraska, gives an account of a clergyman stealing lumber to assist in building a church.

—The Journal is for sale by the Western News Company, W. Phelps, 687 State street, and by Stewart & Swentzel, 730 State street.

—Joseph Baker sends us a long list of names of those who have contributed to his wants. The aggregate amount is \$66.70. Continue your good deeds to the suffering ones.

—J. M. Fletcher, the young speaker from Westford, Mass., has been meeting with great success in the New England States. He speaks at Lawrence, Mass., in April, and in Lowell in June. Correspondents will address him at Westford.

## Philadelphia Department.

BY.....HENRY T. CHILD, M. D.

Subscriptions will be received and papers may be obtained, at wholesale or retail, at 634 Race St., Philadelphia.

## Fear and its Effects.

As we woke this morning, there stood by our bedside, a timid, shrinking young woman, who was so startled when she perceived that she was recognized, that she at once disappeared. Several times through the day we have had glimpses of her. She was very frail and sensitive, quite good looking, with dark hair and long drooping eyelashes, a pensive but shrinking countenance, bearing the marks of deep suffering.

Our sympathies were aroused, and we desired to know more of this child, who had evidently been sent to us for some purpose. All through the day we have felt conscious of her presence, and a medium whom we met said, "There is a young lady with you who has not been long in spirit-life, who wishes to give you some account of her experience in earth and spirit life, and who needs some advice from you. Her friends and yours are trying to bring her to you so that she may tell her story to you. I think it is a sorrowful one, and that you can advise her and help her into better conditions."

Now as the evening shades gather round us, she comes, and with tremulous voice says, "Kind sir, I am impelled by an interior conviction, as well as by the urgent advice of friends who have ever been kind to me, thus to come to you. The struggle has been a hard one, for from my earliest recollection I have always been timid and fearful."

"I never knew my father; my mother, of whom I knew very little, never spoke of him to me. When I was about eight years old, a little delicate, sensitive, shrinking child, she died and left me among strangers, without a relative in the world. I scarcely knew what it was, but oh, how I missed her! Those who had me under their care, I suppose were good people. They lived in a strange way; they were all women and young girls, though they had men visitors who came every day. I was always afraid of every body that was strange, and it was very difficult for me to become accustomed to any one. Some of the girls made a pet of me, and I grew up among these without much care. At the age of sixteen, I began to realize something of the life of those among whom I lived."

"The woman who kept the house, and who had thus far been at the expense of keeping me, said to me one day, 'Jennie,' for that was my name, 'it is time for you to begin to earn something for yourself.'"

"I was astonished at this, and said to her, what can I do?"

"I think she was as much surprised as I was at the simplicity of my question; but I had scarcely realized anything of the course which was pursued by those around me, much less thought of doing any such things. I believe she was so startled at my innocence that it induced her to say nothing more about it."

"She had opened a new chapter in my life. I had scarcely ever spoken to a man, and never without a shudder."

"Being left alone with one of my companions, with whom I was more free than any other, I told her what had passed. She laughed at me and said, 'Oh you silly child, don't you know that in this world you will have to do something for yourself?'"

"Yes, said I, but what can I do?"

"She, too, was startled at my simplicity, and turned the conversation on some other subject. I laid awake that night, wondering what I could do? I asked myself what God had made me for? Why I was born? Of what use could I be, either to myself or to any one else? I was not very strong, but was willing to work as much as I could, and had done this ever since I could remember, and had received my food and clothing for it; what more did I want? I wished they would let me alone."

"I resolved to ask the other girls what I could do, so I went from one to the other, of a large family, and not one of them dared to tell me what they did, or how they procured that which was necessary for life. I was in more of a mystery than ever. Another sleepless night; and many more followed, and no one came to my relief. I felt that I was an enigma to them all. If I saw them talking about me, I would run away and hide."

"Finally I begged the madam to let me live just as I had, and do all the work I could for her, and never ask me any further questions. Two years passed in this way. Many efforts were made to bring me out, as they called it. I was thrown into the company of men, and they tried to induce me to take some notice of them, but I felt that I would die before I could do anything of the kind. The girls ridiculed me for my strange conduct. It did not, however, lead to any change. I knew no one out of the house; indeed I seldom went out, and never of my own accord. The end of all this trouble, at least so far as others were concerned, came. I was taken with a fearful disease, and passed out of my body."

"If I had been timid and fearful on earth, I was still more so when I came here. I had but little idea what would be the change at death, and all that I had been taught was calculated to make me terribly afraid of it."

"I was delicious with the fever of small-pox and did not realize for a long time that I had passed out of the body. I did not leave the house in which I had lived. I seemed released from all work, and there were strange and sorrowful revelations made to me in my new conditions, but I rejoice that I had not known of these things, and thus escaped much suffering."

"These discoveries made me rather desirous to leave the house, which I presume I should not have been willing to do without them. When my friends proposed for me to visit you, I said no, I cannot do it, what can he do for me?"

"Why," said they, 'he is a doctor, and you are sick and need his advice.'"

"At first I positively resisted this, but I found I was getting worse. I have been near you on several occasions, but you did not recognize my presence. As soon as I found you did, I ran away, and it was with great difficulty that my friends could persuade me to come to you; and even now, while I feel conscious that you can do me good, there is a strong resistance in my spirit, yet I cannot get away."

We said: "My child, fear is one of the strongest, and at the same time the most debasing of human passions. Its origin is in the violation of law, and there is no fear in a human being until wrong has been done, either by the individual themselves, or some one who has transmitted the influence to them. In the story of Adam and Eve, it is stated

that when they had sinned, Adam said, 'I was afraid and I hid myself.' Again, we read that 'the wicked flee when no man pursueth.' Another writer has said: 'Conscience makes cowards of us all.'

"Fear is both contagious and hereditary. Panics have marked all ages of the world as the result of the former. Fear is often implanted in young minds by injudicious stories, and parents should be very careful to whom they intrust their children."

"Every one who has anything to do with children, should be exceedingly careful in regard to this. The seeds are often sown thoughtlessly, that in after life produce bitter weeds of sorrow. Hereditary fears are still more difficult to remove, they become a part of our nature. In your case we see that these have been transmitted to you from both parents, and they have become so inherent in your nature that it will be impossible for you to overcome them without aid from others."

"We have seen human beings suffer from fear more than from any other cause; so sensitive do they become that a voice, without any particular harshness in it, will cause a shudder, and sharp words, and unkind censures are almost intolerable. Even a look may cause them to shrink. This debases the human soul, and for a time prevents all manifestations of its true nobility."

"To overcome this difficulty, it is necessary to bring such persons, through the influence of kindness, into the sphere of those in whom they have confidence; in other words, to produce a magnetic condition in which the stronger influence of another may be so blended with theirs, as to enable them to overcome the difficulty."

As we thus spoke, we saw her countenance lighted up with new emotions. She approached us, and standing by our side listened intently to our words.

Where an individual inherits this great timidity as the result of fear, there may be no criminality on their part, they may be victims of circumstances over which they have no control for the time.

Many human beings are thus the victims of inherited fear, causing them to pass through life with a dread that takes away all joy.

To remove these difficulties and bring such persons out of the dominion of fear, it is necessary to inspire confidence in them, and to infuse in them by our positive magnetism a feeling that will overcome this terrible condition.

You are now realizing something of this influence, and you cannot resist it. We say, therefore, to you now, rise up and speak boldly to those spirits who are around you. Say to them, I feel that I am an individual, and all that shrinking timidity which has so long held me in bondage, and prevented me from acting out my natural feelings is passing away, and I am now determined, with a resolution that thrills my whole being, to stand forth in my own integrity and individuality, and fear nothing. I will do what I know to be right, and am conscious that in this I shall be sustained. I will say to fear, get thee behind me Satan; and with the aid, I feel will be given to me, I shall stand above the waves of fear that have hitherto engulfed me, and taken away most of my usefulness. I must now begin a new career, and I shall do it with firmness of purpose and energy of feeling, that will enable me to accomplish more than I had ever hoped to.

We commended her for her good resolution, and promised to do all that we could to sustain her in carrying them out. Other spirits came around, and seeing the good work that was going on, gave her words of cheer and the right hand of fellowship in her new and happy condition, and so she passed away from our side. Having never known what fear is, in any condition of life, we could not realize what were the feelings of this child, but we do feel that it is a blessed privilege to be able to preach to spirits in prison, and to minister to the wants of such as these.

## Passed to Spirit Life.

[Notices sent us for insertion in this department will be charged at the rate of twenty cents per line for every line exceeding twenty. Notices not exceeding twenty lines published gratuitously.]

F. H. Smith, author of "Footsteps of a Presbyterian; or, Frank's Journal," published in the RELIGIO-PHILOSOPHICAL JOURNAL—passed to the Spirit Land, April 14th.

Mary A. Lederer, wife of J. L. Lederer, formerly of Battle Creek, and recently of Decatur, Mich., passed on, within the veil of spirit-life, on Tuesday morning, Feb. 13th.

During her sickness and decline, with consumption, she was under the ministerial, or mediastimic, charge and care of Mrs. L. W. Sanford, who is always a host in the hands of the angels. She neared the shining gates with brilliant hopes, and with increasing desire to enter the mystic portals, from whence she plainly saw a familiar "messenger," a girl, accompanied by a dear brother.

Passed to spirit-life, from Vincennes, Indiana, on the 21st of January, of Consumption, Mrs. Lizzie Robbins, formerly Lizzie Cohen, of Louisville, Ky. She suffered with patience an illness of nearly five months, and was to the last fully reconciled to depart from this life of sorrow and affliction to her happier home in the Summer Land. She was a medium of extraordinary gifts.

Passed to spirit-life, February 9th, Josephus Wilson, aged 70 years, at Newton Falls, O. Also Catharine his wife, followed him, March 28th.

They both embraced the Harmonical Philosophy at an early day. Both have been advocates of a philosophical religion for many years, and both adorned their profession by a life of practical goodness. By their exit humanity has lost a friend, and their cause an advocate.

Rachel Amelia, aged 76 years, companion of Brother Henry William Harding, of Jefferson, near Chicago, passed to the spirit plane of life on the evening of March 27th.

Sister Harding was born in England and has passed over fifty years of connubial bliss, forty-three years of which has been in America. Nearly thirty years ago they came to the West and settled upon a farm near Chicago, where their children and grandchildren have grown to the estate of active men and women, and are now respectable citizens of the same neighborhood. Sister Harding was one of the most excellent women of the age. She became a Spiritualist about nine years since, by reason of absolute knowledge upon the subject. Through her own mediumship, a beloved daughter, who just before that time passed away to spirit life, held daily communion with her. This phase of mediumship was soon extended so that she held daily communion with other spirit friends. During her last illness it was a source of unspeakable satisfaction to know from them that she was soon to pass to the spirit plane of life, and that she was free from physical sufferings. Her reason was sound until the last.

Funeral services on Sunday the 31st of March, Dr. Blain officiating.

## Quarterly Meeting.

The next Quarterly Meeting of the Oakland County Circle will be held at Tenny & Grieg's Hall, in Milford, on Saturday and Sunday, April 13th and 14th. Homes provided for those coming from a distance.

G. B. Stebbins and Mrs. Pearsall are engaged as speakers. W. H. Phillips, Pres.

JULIA A. McCANN, Sec.

Dr. H. P. Fairchild has just finished a highly successful course of lectures at Bricksburg, N. J. The cause is prospering finely there.







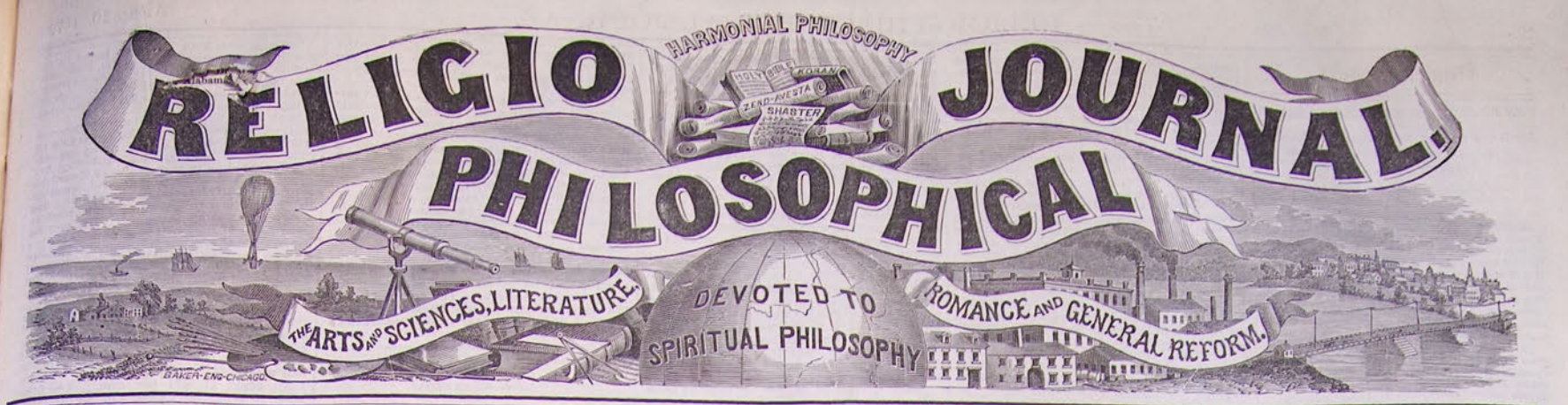








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Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

VOLUME XII. CHICAGO, APRIL 20, 1872. NUMBER 5.

Original Poetry.

THE ANGEL.  
From Impression by Mrs. M. J. Wilcoxon, at the  
Close of a Lecture Delivered by her on Sunday After-  
noon, March 3d, 1872, at Kansas City, Mo.

(Photographically Reported by George Gattrell.)

Above the heights, the golden heights, an angel made  
his way;  
He passed me with his glory-lights, upon the throne of  
day.  
I wondered why, as on he sped, such magic change was  
seen,  
And why the scorched and desert sand so quickly turned  
to green.  
For whoso'er his shadow fell,—on mountain plain, or  
glen,—  
Sweet bowers arose, and holy songs were sung by happy  
men.  
So more the eagle talons rent the flesh of helpless child;  
So more the charge of martial hosts rang out in conflict  
wild;  
So more the dying warrior became the vulture's food;  
So more the covenants were dipped and signed in  
human blood.  
But down the heights, the golden heights, the radiant  
glory swept;  
And into every darkened room of life that glory crept.  
[et where the simoon's wasting breath had swept across  
the sand,  
And buried in a funeral pyre the cities of the land,  
Joyful caroled the blushing flowers, and played among  
the curls  
Of sunny-faced and smiling babes, and laughing boys  
and girls.  
Where the track of the sluggish stream was fringed by  
human bones,  
Known out beneath the crushing weight of Juggernauts  
and thrones,  
Life's river in transparent stream flowed musical along,  
And on its verdant banks there played the lion and the  
lamb.  
The shining angel from above shed beams of pentecostal  
love,  
And poured them forth on every soul,  
Making the sick and wounded whole.  
And as he flung his censor wide  
The whited sepulchres beside,  
I heard a sullen, smothered groan  
Come from the altar and the throne:  
"O rocks and mountains, fall on us,  
And hide us from the wrath—  
The swift-avenging law—of Right,  
That crowds this glory-path!"  
Fainter and fainter were the moans of these, the self-  
condemned:  
Londer and londer were the songs of emancipated men.  
I asked them for the angel's name. "Is he of earth or  
heaven?"  
"Of both," said they; "for we believe, and unto us 'tis  
given  
To know the mystery of godliness, to love and under-  
stand;  
This is the Just and Holy One that passeth through the  
land!  
And if I go I will return"—these were the words he said  
Then last he sat and supped with them and blessed and  
broke the bread.  
We know it is the Second Christ, for now his power we  
see;  
Beside him, he promised when he came he'd make the peo-  
ple free,  
And give us homes, and feed us all from out his bound-  
less store,  
And enter in and abide with us for ever, evermore."

DEFENSE OF DR. SLADE.

BY J. SIMMONS, HIS BUSINESS PARTNER.

EDITOR JOURNAL: Sir:—In a previous number of the JOURNAL you have been pleased to spread before your readers a purely sensational article copied from the New York Sun, entitled "The Wonderful Dr. Slade." That you were pleased to publish it, is evident from the spirit manifested in the language of your editorial, to which you invite special attention. You say your columns are at the service of Dr. Slade to make his defense against the professedly truthful and crushing exposure, and you desire him to give a straight-forward explanation of all the points made against him.

Has a point been made against an individual by some person announcing to the world that they suspect him of deception? This is evidently your theory in this case. You also say: "We may be permitted to state further, that no circumlocution or interference by others will be admissible." This also seems to be a departure from established rules; that is, to require the accused to establish his innocence upon his own testimony; for you say that any out-landish interference will not be admissible. Inasmuch as my name was freely used, both in the Sun article and your editorial, it seems that I may, with propriety take the witness stand and submit my testimony in this case; therefore, I trust you will, for the information of the readers of the JOURNAL, as well as in justice to myself, publish what I have to say; leaving Dr. Slade to take such course in the matter as his own feelings may dictate.

Having preserved a copy of the Sun, containing the to you, well written, and apparently truthful exposure of Dr. Slade's trickery, I am well enabled to take up the charges in detail. Before proceeding, however, allow me to say—and I wish the reader to bear this in mind—that the writer of the so-called exposure was never inside of our house; but a representative of the Sun did have a sitting with Dr. Slade, an account of which appeared in its columns in the latter part of December last. It may also be proper to here mention the time when these manifestations through the mediumship of Dr. Slade commenced, a period of which the Sun reporter must have been fully

advised, as the sequel will prove. We took up our residence in this city in the month of October, 1870. Soon after we had become fairly settled, Dr. James North, a gentleman of culture and ability, who previously had frequent sittings with Dr. Slade, called and proposed to renew his investigations. It was arranged that he should have certain hours upon stated evenings of each week; and from that time on during the following winter, he had regular sittings with Dr. Slade, at which spirit forms were often seen moving about the room. Dr. North has often described them to me as being plainly visible, and yet transparent, for he noticed as they passed between him and a large picture that hung upon the wall directly in front of him, that he could see through the form, and could also trace that distinctly upon the picture.

Dr. North has preserved notes of these sittings which he will publish, should his health permit, which, I am sorry to say, is very poor, so that he has been obliged to abandon these investigations for the present.

Soon after Dr. North commenced these regular sittings, Dr. Crowell also began a series of sittings with Dr. Slade, which has been continued quite regularly up to the present time, with the exception of a few weeks during the warm weather last summer. Learning from him that he has recently written a short sketch of his experience with Dr. Slade for publication in the Banner of Light and the RELIGIO-PHILOSOPHICAL JOURNAL, I will now proceed to analyze some of the statements by the Sun reporter, that you seem to dignify in your editorial by assuming that they are points made against Dr. Slade.

First, then, the statement as to his visit to Moravia, the Cayuga county Mecca, is an absolute falsehood—an event that must have existed entirely in the fruitful imagination of the apparently truthful writer. Dr. Slade has never visited Moravia. All the twaddle about his movements and doings at the house of Mr. Keeler, are false, from beginning to end.

Next comes "the bill of charges," which you seem to consider an essential portion, by placing it before your readers, therefore a point, and must be answered. In your editorial we are told that if any points are left unanswered they will surely be represented with redoubled convictions in the minds of the people that they are truthful. My statement to this point is, that no such bill ever existed. The only one ever put up in our office or reception room, still occupies its conspicuous position, and is as follows:

For the information of visitors, Dr. Slade can be consulted at the following charges for each person:  
Medical examinations.....\$2 00  
Consultations on business.....3 00  
Physical manifestations.....5 00  
SLADE & SIMMONS.

Jan. 1, 1872.  
Sittings from 9 A. M. to 9 P. M., every day, except Saturdays.

I now ask your readers to compare this with the grand array of figures in the Sun's article, which I trust will satisfy their minds on this point.

The appearance of the first ghost: this point has already been answered. However, for the benefit of your readers, I will notice this particular case—the experiment with the lady friend of his deceased wife. For full particulars of that experiment or sitting, I refer you to a letter written by this lady and published in the Banner of Light, sometime in the month of December last, over the initials, C. L. C., her name being Clara Lorette Case.

The next point made by the Sun is "a hitch in the ghost manufacturing shop of Slade & Simmons, and the spirits fail to respond." This is also false. Not a week has passed that he has not given sittings for materializations, at which the spirits did, and still continue to respond, with steadily increasing power. Really, this seems like fighting a shadow, notwithstanding you have deemed it essential, and placed it before your readers; consequently every accusation is a "point," and must be refuted; therefore, something must be said about those Indian costumes. Well, it is true that we have two Indian costumes; it is also correct, that on New Year eve, Dr. Slade dressed in one of them, and did entertain a few friends in our parlors; and it is true, too, that this same lady whose suspicions were poured into the capacious ear of the Sun writer, wore one of these costumes to a masquerade party, in the city of Jackson, Mich., to my certain knowledge, over six years ago, and there was not a time during the months that she remained in our house, that she did not know where they were as well as she did at the moment she claims to have discovered them in the closet, under the Doctor's writing desk. So much for that.

We have now reached a point in this wonderful exposure that demands especial attention. It is this: Parties become at least suspicious; some of whom have the ability to add two and two, making four. Is it unusual for persons visiting mediums to be suspicious? and is it not strange that this person who was so well acquainted with the workings of our business to be able to furnish the Sun reporter with what has already been referred to, if there was any truth in it, that she should have waited until this late hour without being at least suspicious?

The next charge is, that "the Doctor would become entranced and leave his seat and go to the wardrobe and represent that he was getting a drink." He undoubtedly represented just what he was doing, for I have seen him leave his seat for the same purpose long before this wardrobe or curtain had an existence. However, the Sun's warning has been heeded by many, and they have resolved to keep their eyes and ears open, and not be deceived. On

the other hand, Dr. Slade has taken extra pains to afford every facility possible to satisfy his friends on this question. So that the following may be taken as an average statement of those who have sit for materialization since the appearance of the well written article in the Sun. Now I know the manifestation to be genuine; for Dr. Slade insisted on, or allowed me to put up the curtain myself, and during our sitting I never let go of his hands, and then as soon as the forms disappeared, I went behind the curtain, and I know that no deception was practiced.

We have now come to the unusually shrewd visitor who, in passing out of the room, found a fragment of "illusion lace," and fancied in this material fabric he had discovered the secret of the shadowy form, but said nothing, his silence being the first evidence of shrewdness that I have been able to discover in this professedly truthful and crushing expose of the New York Sun. I will venture to say that of the skeptical persons who visit mediums, nine out of ten consider themselves unusually shrewd, and here we have at last found one, as evidenced above.

"During this ominous silence, Col. Fisk's ghost, whose rotund figure was shown, all resplendent with gold lace and toggery of war—after the seance the visitor finding fragments of lace as before, together with bits of silver tinsel, spangles, thread, pins and other dubious nothings."

He now became convinced, but resolved on keeping a close mouth. We can readily understand that we have again met our unusually shrewd friend. As only the essential portions were copied in the JOURNAL, this point must not pass unnoticed. Dr. Palmer of this city, and Mrs. Daniels, of Boston, were the persons who sat with Dr. Slade, and claim to have seen the spirit form of Col. Fisk. Allow me here to give you the statement made by Mrs. Daniels at the Spiritual Conference, held in Apollo Hall, in this city, on Sunday, March 24th inst. Mrs. Daniels said that she had been absent from this city, and seeing this so-called expose of Dr. Slade in the New York Sun, she felt it both a duty and a pleasure to embrace the first opportunity of bearing testimony of its falsity in this particular. She then gave a description of the manifestation as follows:

"The first to appear was a large, well formed hand, having a diamond ring on the third finger. Then the hand was thrust up so as to show the wrist and forearm, which was in shirt sleeve, the wristband being fastened with a diamond cluster, or stud. His face next appeared at the aperture, turning so as to afford a view of every feature, even the back of his head, at times raising so as to show the breast. He was said to have assumed twelve different positions, in neither of which did he appear in uniform, but in every instance was in shirt sleeve, without either coat or vest."

What now becomes of the gold lace and toggery of war? When the shrewd gentleman concludes to open his mouth, I presume he may be able to inform us what his suspicions were.

Thus we brand this point a falsehood, and pass to the next in order, which is the little spool; it is a point, and must be answered. This very industrious lady, whom the Sun reporter denominates the committee of investigation, carried the spool of thread into the Doctor's room herself. Whether she left it purposely or not, is immaterial. The circumstances are these: Dr. Slade requested her to sew some buttons on the bottom of his pants for the purpose of strapping them down. She complied with the request, the Doctor having the pants on at the time. When she left his room, she left the "tell-tale spool" upon the sofa. Its "tale" has since been published in the New York Sun, and copied in the RELIGIO-PHILOSOPHICAL JOURNAL.

But I must hasten to the next point, wherein we are informed that "notes are compared, when it is found a significant fact is gained, which fact was the singularly uniform character of the spirits shown, indicating the scant supply at the Doctor's command. The interchange of opinions and observations among the visitors revealed the paucity of the stock company, and led to the firm belief that these six figures, or some of them were used for all comers."

Here comes the startling announcement that a great discovery was made; that in the absence of the Doctor, the aforementioned committee of investigation entered his room, and there in the wardrobe found a demijohn filled with quack medicine that Slade retails at \$12 per bottle; and that in the lower part of the writing desk was found Col. Fisk's uniform, Slade's Indian outfit, a mass of illusion lace, and several masks corresponding to the faces shown as spirits. The masks were not critically examined, nor their number ascertained, as the committee at this point claims to have been disturbed.

Mr. Editor, has it ever occurred to your mind that a person who would thus betray a friend, would also lie? Judging from your editorial, I should say not; for you inform your readers that the Sun article is apparently truthful.

Now for the facts: The demijohn found in the wardrobe contained alcohol, and never while in our possession has it contained anything else; neither does Dr. Slade retail medicine by the bottle at any price whatever, although he administers to his patients such remedies as in his judgment the case may require. That Col. Fisk's uniform, or a number of masks were found, is also false. With the Indian outfit was one mask, which is the only one this self-appointed committee ever claimed to have seen, and she so stated before the Conference in Apollo Hall, and then and there, upon being asked if the face she saw while sitting with Dr. Slade resembled this mask, she answered, "No."

What now becomes of the number six? also, of the number not ascertained? Neither is it true that she was disturbed while examining the room, or that she or any other member of our family was ever prohibited from going into that room whenever they pleased, is also false. On the contrary, this lady has repeatedly occupied this room all night, sleeping upon the sofa, which is so arranged that it may be converted into a bed; and finally she admits that she lied in what she says about the Indian's talk with the white squaw. This is also a portion of the Sun's article, deemed essential, and copied in the JOURNAL, and still in your editorial you say this is apparently truthful.

At this stage of the proceedings, after having enjoyed the hospitalities of our house for months, she finds it convenient to become disgusted. Doesn't it strike you as being rather late in the day? It certainly does me, and I only regret that her sensitive nature had not received the shock much earlier.

We are then told that Mr. Martin is left in charge of the room. This happens to be Albert Morton, Secretary of the Liberal Tract Society, of Boston. Mr. Morton addressed a letter to the New York Sun, refuting the statement concerning him, which that paper refused to publish. It has since been published in the American Spiritualist.

We have now to speak of the diamond cross. Have patience, for "the end draweth nigh." I will say of Mr. Aiken that he is a gentleman of fine abilities, and as an investigator, patronized Dr. Slade to some extent, and, to use his own language, to further express his gratitude for what he had received, he decided to present Owasso this diamond cross, which was done while the Dr. was entranced, accompanied by appropriate remarks by Mr. Aiken, and as appropriately responded to by Owasso. The committee of investigation said subsequently, that she did not see why Mr. Aiken did not give her that cross, instead of giving it to that Indian. Comment is unnecessary.

We come at last to the closing charge, in this well written, apparently truthful expose, THE SPIRIT PORTRAIT.

Without repeating all that is said about it—only calling your attention to this fact: that in the Sun article it is set forth as an oil painting. Mr. Editor, the painting still hangs upon our parlor wall, bearing its silent, though truthful testimony of the falsity of every word that was said about it. Instead of being in oil, and on canvas, it is pastille, and on paper, and was produced, or painted, through the mediumship of Dr. Slade, as claimed by him.

In conclusion, I am compelled to say, that in each and every charge, throughout this entire array, I am unable to discover a single sentence wherein may be seen even a shadow of evidence that the writer intended to tell the truth; and so long as it was confined to the columns of the New York Sun, and its class of journals, I deemed it unworthy of notice; but when copied into the RELIGIO-PHILOSOPHICAL JOURNAL, supported by an extended editorial, in which you demand an explanation from Dr. Slade to all the points, it strikes me that I also have equal claims upon the columns of your paper.

Therefore, being associated with Dr. Slade, and my name being freely used in that connection, both in the Sun article and your editorial, as I have said at the commencement of this, I have taken up the points, or charges, in detail, and I now ask you to give this as conspicuous a place in the JOURNAL as you did the so-called expose.

REMARKS:—It is with great pleasure that we give place to the foregoing in accordance with announcement in our last issue.

The article in the New York Sun, the substance of which we copied into the JOURNAL and called upon Dr. Slade to deny or explain, produced a far more serious effect upon the minds of the readers, Spiritualists not excepted, than Mr. Simmons seems to realize. This paper having ever stood by all honest mediums for physical manifestations, it has been a target for that class to aim their shafts at who do not believe in that phase of spirit power. Consequently our office, for a week, was flooded with copies of the Sun containing the expose, and letters calling upon us to publish the same. The feeling was general among the Spiritualists that an explanation was demanded. It was then, and is yet our opinion that an explanation from Dr. Slade, or a denial of the points made against him, only would satisfy the public. One of his friends wrote us that he had recommended him to "maintain a dignified silence." Misplaced dignity, in our opinion.

We believe Dr. Slade to be an honest man. We know him to be a most excellent medium. We credit Mr. Simmons' denial for the reason that we know of Dr. Slade and his mediumship.

The burthen of proof to sustain the Sun's base charges of imposition is clearly changed, and it now devolves upon that journal to sustain its charges against Dr. Slade by direct proof, and we, in behalf of Spiritualism, defy it to make such proof.

A SPIRIT'S TESTIMONY FOR DR. SLADE.

BRO. JONES:—I feel duty bound to send you the following for what you may deem it to be worth, coming, as it does, from an entire stranger:

Early this evening, at this table on which I am writing, a lady friend, a gentleman, Mr.

L., my wife and self, sat down to hold a circle. Ere long, and for the first time in weeks, Mr. L. was fully controlled by a spirit, who gives his name as Rev. John T. Boyd, a native of New York city, an Orthodox Congregational preacher, afterward settled in Muscatine, Iowa, removed to San Francisco, and died there, August 25th, 1855, aged forty-seven years. The reverend gentleman is no stranger to us in the spirit. He has controlled Mr. L. before, and by the soul-inspiring eloquence of his broad and liberal prayers, with one of which he always terminates an interview, and the sound wisdom of his counsel, we have come to regard him with feelings of deepest love and respect.

I will not intrude upon your space by detailing all that was said in this intensely interesting interview, but proceed to the main point prompting this communication:

I asked, "Are you familiar with the extraordinary manifestations now going on at Moravia, N. Y.?"

"I am, sir; perfectly familiar with them."

"Do you consider them genuine in all respects?"

After a short pause, "In the main they are genuine."

"Then, there is some trickery practiced to facilitate them?"

Another pause, "In the main they are genuine, and are but as a foretaste of what shall ere long be revealed to mankind."

I continued: "To-day, in the RELIGIO-PHILOSOPHICAL JOURNAL, of the 23d inst., I read the New York Sun's expose of Dr. Slade's trickery. Are you acquainted with those manifestations, also?"

"Yes, sir; I am thoroughly acquainted with them, and pronounce them genuine—all that they pretend to be."

"And has there not been the slightest fraudulent instrumentalism? Was the 'expose' one of the Sun's sensationalities?"

"There is not one shadow of truth in the Sun's allegations concerning Dr. Slade and his manifestations."

"Were you acquainted with Dr. Slade?"

"Yes, sir; I knew him personally. I esteem him as a good man, an honorable gentleman, and a true and valued friend of our Spiritual Philosophy."

Not knowing the Doctor's full name, I inquired.

"Dr. Robert Slade," was the reply.

I am positive that no one at this table ever heard of or saw the Doctor's name in print, but myself.

Respectfully, JAS. S. HOWE.

Meridian, Miss., Mar. 25, 1872.

A WORD IN REGARD TO THE SLADE EXPOSE.

Having read an expose in the JOURNAL in reference to the Slade expose, I would respectfully submit a word which may contain a new idea to some of the readers of this estimable advocate of free religion. We believe the purpose of the editorial before mentioned to be, that if Henry Slade will take up the expose, item by item, and give a satisfactory explanation of each, he will be acknowledged the best free advertised medium in the United States; and that whatever item he may leave untouched will be regarded as one which he can not explain.

We read in the last number of the JOURNAL Bro. E. V. Wilson's call to Slade for an explanation or acknowledgment of deceit intentional, and we understand Bro. W. to believe the manifestations witnessed by him on the 11th of January, 1872, to have been a fraud, produced by some means known only to Slade & Co. Now, the idea we wish to convey to Bro. W., is this: could not the highly clairvoyant power which he, himself, undoubtedly possesses, and which has rendered him so famous as a seer, in conjunction with the power which Slade does undisputedly possess, and which has given to the world his wonderful slate writing, have produced genuine manifestations on the occasion of the before-mentioned visit, when, had Slade been sitting with a person not a medium, the manifestations might have been entirely fraudulent. It seems not unlikely to me that Bro. Wilson witnessed veritable manifestations by his own clairvoyant power, even should it be demonstrated without a doubt that Dr. Slade has been led by the desire for gain or renown, under the influence of dishonest spirits to fall from his high estate to that of an impostor. Let us hope, however, that he will respond to the calls of his former co-workers, and come out with an explanation or acknowledgement of error.

BILL U. SHEARMAN.

THERE is nothing so beneficially educating to a young man as the companionship of sisters. They laugh him out of those little awkwardnesses of manner, which otherwise might become habitual. They refine him unconsciously in all matters of taste and politeness. They nip the little buds of puppyism, which under any other circumstances might flout their flowering before less partial eyes. When brothers refuse to accompany their sisters, in order to dance attendance upon other young ladies, let them remember who made them presentable and agreeable to "the other young ladies."

WOMAN can more keenly than man "taste the pure enjoyment that results from the mere growth and exercise of good feelings." Who so well as she knows how much more true pleasure is in one peaceful moment of modest goodness than in all the excitement that waits on the gaudy game of ambition? She is never so happy as when doing most and asking least.—Alger.

A VERY encouraging letter received from Mr. W. Meredith, of Liverpool, speaks in cheering terms of the progress of Spiritualism, and the fidelity of his co-workers in the cause.



## Original Essays.

## THE TWENTY-FOURTH ANNIVERSARY.

Address to the Spiritualists Assembled at Terre Haute, Indiana, March 31st, 1872.

BY ROBERT DALE OWEN.

[Reported for the Journal.]

FRIENDS:—Some one has recommended that a man should spend each recurring birthday in a review of his past life, and of the progress he had made up to the close of its last year. Is it not well so to spend the birthday of Spiritualism? Or if that term seem inappropriate—since Spiritualism is coeval with man himself—we may at least say the days which, in this new country of ours, may, the most appropriately, be so called.

In the eyes of the civilized world, where does Spiritualism stand to-day? Is she despised? Is she respected? Has she won a reputable position among the other phases of religious faith? Let us see.

Twenty-four years ago, this very evening, when the most modern phase of Spiritualism first showed itself in a hamlet near the small town of Newark, and for many years thereafter, the popular notion grew to be that a superstition epidemic, originating in Western New York, overtook millions of weak men and women, first in these United States, then in Europe or other parts of the world, creating in them a most unphilosophical belief: Namely, that there had appeared among us a modern dispensation, under which there were occurring marvelous events, without example in the past, and especially vouchsafed by God to this, his favored generation. The assumed theory was, that this new faith was the mania for the time, soon to pass away, like a hundred other ephemeral delusions.

But after a season, and particularly during the last few years, thoughtful men have been discarding such a theory, plainly perceiving that facts disprove it. Spiritualism has indeed, seemed, from time to time, to be crushed to earth; but each time it has risen again, like a strong man refreshed from sleep. Now it is only Truth that persistently resists abuse, detraction, ridicule; and that rises, all the stronger, for revilings and persecution. Error "dies among her worshippers."

Recently another theory has superseded the first crude notion, not only among the thoughtful and the religious, but among that careless class, the fashionable. A few days since I received the number for March 13th of the (New York) *Home Journal*, the chief organ in this country of the last named class. Its leading editorial of two columns, headed "The Debatable Land," gives as fair a view as I have seen, of what the outside world, when it is disposed to be candid, now says of us. Perhaps some one at the close of this address, will be kind enough to read it to you. Other influential journals have taken similar ground. So far as all this goes, it supplies evidence of a great battle fought and substantially won.

This article, without accepting the ultramundane explanation of spiritual phenomena, assigns to Spiritualism a reputable place as one of the great religious elements of the day; regarding it, in fact, as a phase of religious faith called forth in the nineteenth century by a reaction from the Materialism of the eighteenth. It speaks of science as the Materialistic element of the day; opposed, in its skeptical tendencies, by Spiritualism, which (to use the editor's own words) "has won its success in our own country where it arose, and in the chief centers of culture in England, France, Germany and Russia, the strongholds of the scientific movement, and the very focuses of the deepest insight and severest scrutiny."

Such admissions indicate a great victory. If we follow it up with prudence and courage, no man can predict how far we may go.

Let us cast our eyes now across the Atlantic and see what is going on there. Sergeant Cox (to those unfamiliar with English law-titles, I may say here, that the term *Sergeant* marks, in Great Britain, the highest legal rank under a Judge) Sergeant Edward Cox, author of a small English work in which he admits the phenomena, but ascribes them to an unknown power called by him "Psychic Force," is an eminent London lawyer. The editor of the *Journal* says of him and his theory:

"His Psychic Force, which he puts forth as a new discovery, is at present exceedingly indefinite, beginning where muscular force ceases, and covering the phenomena of the will and mind in their most individual and personal qualities. Essentially it is but a substitution of a generic term for a specific one. The pass-word of one party is: 'Spirits, are you present?' while that of the other is: 'Psychic Force, will you communicate?'"

"Sergeant Cox, however, is exceedingly careful to assure the public that he is no Spiritualist—even that he rejects their theories as absurd. Nevertheless, we can not help assigning him a place among the believers—the unconscious ones at least. His book may be taken as the best representative of the newest phase of the movement, while the older, more sentimental and religious form of development is fully set forth in Mr. Robert Dale Owen's volume on the 'Debatable Land.' We can not but believe that these extremes will both be benefited by their nearer relations and better acquaintance. The one will lose something of easy credulity and indiscriminating sentimentality, while the other will cast off something of the exuvie of materialism which now hold his vision too close to the opaque earth."

I should be very glad to shake hands with Mr. Cox, and to have a long talk with him, and I do not doubt that we should both be benefited. I am quite content that my book should be regarded as "setting forth the older, more sentimental and religious form of development" of the spiritual movement. Nor am I disposed to deny that I may (as the editor alleges) be too easily credulous, and too indiscriminately sentimental. We all have our idiosyncrasies. I am not sensitive about mine.

I have corresponded with Mr. Wm. Crookes, who has taken the lead in English scientific experiments in Spiritualism. Like Mr. Cox, he still ascribes spiritual phenomena to "Psychic Force," but he is now experimenting with Kate Fox, one of the best mediums in the world; and he has written to me that he will not hesitate to give to the public whatever conclusions future experiments may justify. I believe that he will keep his word, even though, in doing so, he may, for the time, imperil a high scientific reputation.

It is to be admitted, on the other hand, that the great majority of English scientific men still reject the phenomena. The editor of the *Home Journal* handles their prejudices without gloves. He says:

"Where a Socrates might recognize a divine voice, or a Milton rejoice in the companionship of 'millions of spiritual creatures that walk the earth unseen,' the purblind earthworm naturally can find nothing but delusion in others, with an addition of conceit in himself, that he accepts no revelation but that of the hammer, the blow pipe or the sculpe!"

Who would have believed, ten or twelve years ago, that sentiments like these would be published to-day in a leading organ of "good

society," in the city of New York? Am I not justified in saying that, if we act with foresight and courage, we must needs succeed?

With foresight, I repeat. We must look over the whole field. We must look out, and make clear to ourselves, our true religious position. We should bear in mind, also, how we reached it.

The chief accessions to our ranks are from what used to be called "infidels;" and it was natural, and to be expected, that these men should bring with them into their new belief, some of their old prejudices. Orthodox had claimed for Christ (what he never claimed for himself) that he was one of the persons of the Godhead. Rejecting this unfounded claim, Materialists have been wont to run into the opposite extreme, declaring that "Jesus was no better than other men;" scarcely equal (some of them would say) to Confucius or Socrates.

I, myself, was once a skeptic; and, though I always revered the character of Christ, my estimate of that character was less exalted, in my younger days, than since I became a Spiritualist. Formerly I did not believe that he performed the wonderful works ascribed to him; but Spiritualism, showing me similar wonders, has convinced me that he did.

Again, though it be true that Spiritualism does not countenance Orthodoxy—that the doctrines of vicarious atonement, imputed righteousness, original sin, a personal devil, and an eternal hell are not to be found in its communications; yet, so far as my experience goes, there is not one of the grand teachings coming to us from Christ himself which is not endorsed in revelations from the other side. And I know of no other Teacher, ancient or modern, of whom the same can be said. Socrates, perhaps, came the nearest to it.

I regard Christ—I say it with reverence—as the great FOUNDER OF SPIRITUALISM. He gave to the world its highest phenomena. He taught the world every one of its noblest lessons. In attestation of its most sublime truth—the doctrine of immortality—he appeared, after death, to his disciples.

Socrates, guided by his guardian spirit, was a forerunner. He was as the morning star in the heaven of Spiritualism, preceding, by nearly five centuries, the SUN, rising upon the spiritual world.

I speak of the teachings of Christ himself, simple and unalloyed, substantially as we find them in the three synoptical gospels, Matthew, Mark and Luke, the earliest records we have. And if any one think I am saying too much, let him read the three biographies carefully, keeping his mind, the while, free from all obscuring glosses, and all disfiguring adjuncts, whether coming from Paul or from any other source; making allowance, also, for more or less of error and inaccuracy in the biographies.

It is more difficult to do this than you may, perhaps, imagine. Christianity has been so perverted from its original simplicity by dogmatic commentary, so overlaid and shrouded up by misleading irrelevancies, and we have been so long accustomed to take it supinely at second-hand, instead of free and pure from the lips of its Teacher, that it requires a vigorous effort to shake ourselves loose from the preconceptions that have led us and our neighbors grievously astray.

Our opponents are wont to say of us that we seek to substitute Spiritualism for Christianity. I do not believe, except of a small minority, daily diminishing, there is any truth in that.

As a general rule, with exceptions, however, Spiritualists are not Orthodox. As a general rule, also with exceptions, Spiritualists are Christians, in the primitive sense of the term. And, as a general rule, too, Spiritualists are Christians, not because of the historical proofs of Christianity, but because of its internal evidences, and because of its accordance with their own highest teachings from the spiritual sphere.

Historical evidence many centuries old, sometimes suffices to establish the date of records. I think we have sufficient proof that the three earliest gospels existed, substantially as we still find them in the latter half of the first century. And that is about all that historical proof can do for us in the matter. For the rest we must trust to the spirit of the Record itself, when tested by our own moral sense of uprightness and justice—the highest of earthly tribunals.

We shall do well, also, in this connection, to note one acknowledged fact, of grand outline, familiar to every educated man. It is this:

In what is usually called the civilized world, millions will say, if asked as to their religion, that they are not Catholics, millions more that they are not Protestants; but, excepting the five or six million Jews, we shall not find there one man in a hundred who, if he has any religion at all, will say he is not a Christian.

If the Spiritual teachings, first heard in Galilee eighteen hundred years ago (aside from alien creeds), be not the religion of civilization, it has no other. What we may justly call the most enlightened portion of the world clings to these teachings, despite the deadening and retractive influence of alien creeds.

Spiritualists believe, also, that if we seek in a fitting spirit, we may obtain, from a higher phase of being, a supplement to the teachings of Christ. Of course it is very heterodox to say so.

Orthodoxy believes in the Book, the whole Book, and nothing but the Book. Yet, as happens in regard to many other heterodox things, our belief in this matter is strictly Christian.

If you read the record dispassionately, you can hardly fail to become convinced that Christ never intended his system as a finality. He said to his disciples, just before he went to his death, "I have many things to say to you, but ye cannot bear them now." Then he added that, after his death, the Spirit of Truth would lead his followers "into all truth." Whether this specifically meant that his own teachings would, when the world could bear it, be supplemented by other truths, coming to us from the spirit-world, I do not assume positively to say, but I think that interpretation of his words is much more reasonable than any other.

On another occasion, Jesus declared that spiritual signs should follow those who believed in his words; that they should do the works that he did; and greater works also. Orthodoxy restricts the application of all such sayings. Christ himself never did; and I prefer, in this, to follow Christ rather than his commentators.

Do not imagine, however, that I would have Spiritualists subscribe to any set creed, heathen or Christian. As a modern Scottish Divine, speaking of the religious belief of the day, has expressed it: "Men thirst not less for spiritual truth, but they no longer believe in the capacity of system to embrace and contain that truth as in a reservoir."

I think some of our Spiritualists need a frank word of caution in regard to this matter. There are those who, with the best intentions, are too prone to set up, and trouble themselves about filling a spiritual reservoir. All such attempts must result in evil.

Synods, presbyteries, convocations, assemblies to prescribe forms of faith to their respective sects. An Ecumenical Council convenes at Rome to dictate the creed of the world. Be ye not like unto them. No General Conven-

tion of the Spiritualists of the United States, numbering, perhaps, some two or three hundred,—no, nor if it numbered ten times as many thousands,—can, by resolving this or that for the millions who are at home, thinking for themselves, do aught but mischief. We neither question their zeal nor impugn their motives; but we do deny their authority. We want no spiritual ruler set over us; whether his or her title be High Priest or Pope, Ecclesiarch or President. I, for one, recognize none such.

If every resolution adopted in such a convention were just the right and prudent thing, still to pass it, in virtue of authority assumed to be delegated by seven or eight millions of people, does harm instead of good.

I have taken great pains, in a recent work which has already had a wide circulation, to set forth, in fourteen paragraphs, what I conscientiously believe to be the great leading principles on which intelligent Spiritualists unite. But if I were present at such a convention, and if any delegate should move to adopt these as the true principles of our belief, I should myself speak and vote against the motion.

There is another danger incident to these self-constituted conventions. It is that they are sometimes tempted to assume the right to endorse, for all Spiritualists, either in terms, or virtually, principles and opinions—both just and important, perhaps—which are not essentially connected with Spiritualism. This is an unwise course.

I have my own very decided opinion as to what policy of divorce is the most just and merciful in itself, and the most conducive to public morality; I approve, substantially, as I have elsewhere freely said, the policy touching that matter which has governed in our State for the last half century. I have carefully observed its practical effects on our own population, and I am satisfied that these are all that could be desired. Yet if, in any General Spiritual Convention a delegate should propose to endorse, as sanctioned by Spiritualists, the very laws I thus approve, I should, if present, protest against the proposal.

So again, I firmly believe, as I hope many of you do, in woman's right to suffrage, and in the prospect of its speedy recognition. But what would you think of an attempt to obtain a vote pledging the farmers of Indiana to support such a measure, at some meeting of your State Agricultural Society? For everything, in its order, there is fitting time and place.

I beg of you, however, to take note of my exact position in this matter. I trust no one so far misconceives my sentiments as to imagine, for a moment that I object to the free discussion of any subject connected with human welfare, not in our spiritual newspapers alone, but in any public meeting where Spiritualists may chance to come together. To an enlightened Spiritualist, nothing that pertains to humanity or its sufferings, or its improvement, can be indifferent. But that is not, in any sense, the point at issue; it is something quite different.

For the Spiritualists of the United States to elect a set of persons empowered to speak and act for them, is impracticable, even if it were expedient, and would be utterly inexpedient and mischievous, even if it were practicable. But in the absence of any such election, or any pretense of election, I recognize neither the right, nor of course the propriety, that any public body—let it assume what title it will—shall take upon itself to determine, as by the authority of the Spiritualists of this country, a single article of belief; or to commit the Spiritualists, as a body, to any side issues whatever. We condemn in the orthodox leaders their spiritual usurpation. Let us not ourselves imitate what in others we condemn.

I would have our public lecturers, also, speak on all occasions, boldly indeed, but modestly and unassumingly also. I would have them, more especially, avoid all bigotry and all uncharitable attacks on the honest opinions of others. Let us build up an edifice convenient and beautiful. Then the old, worn-out tenements will be deserted in its favor. We need not trouble ourselves to pull them down.

A few words more, in connection with the foregoing remarks, may be useful here. I by no means overlook the important results which may be obtained by concert of action. In union there is strength. There are useful and legitimate associations of Spiritualists,—of which our own State Association is an example—its trustees incorporated for business purposes, and the Association itself never assuming to dictate beyond its proper sphere. We shall all bid Godspeed to such a society, when it occupies itself in spreading abroad Spiritual tracts, or in encouraging and aiding volunteer lecturers, going forth, as the Seventy did—without purse or scrip, too, sometimes—to preach glad tidings far and wide; or when it undertakes other similar duties.

The great utility of such an association, in a different field, has been recently shown. Robert Barnes, a wealthy merchant of Evansville, left, by his will, to the Trustees of the Indiana State Association of Spiritualists and their successors in office, for an orphan college, an estate valued at half a million of dollars. I may add that though, as usually happens in such cases, the heirs contest the will, there is the fairest prospect that the original intentions of the testator will be carried out.

In expressing my opinions of what I deem the mischievous results of a General-Synod, speaking and acting as by authority of the Spiritualists of the United States, I have been governed by a strict sense of duty. And what I have said has been spoken with regret because good and true friends of mine, who have done much for the cause, have been aiding in this movement. Yet I think I know them well enough to say that I am confident they will receive my strictures in the same spirit of clarity in which I shall always receive any strictures of theirs on my own public conduct.

The general view I take of the matter may be thus summed up. What may properly be called Spiritual Epiphanyism, is spreading as fast as its wisest friends desire; but it is spreading not as a sect—nor ever, I trust, to become such—not as a separate church, with its prescribed creed and its ordained ministers and its formal professors. It spreads silently, through the agency of daily intercourse, in the privacy of the domestic circle. It pervades, in one or another of its phases, the best literature of the day. It invades the churches already established, not as an opponent, but as an ally. Its tendency is to modify the creed, and soften the asperities of Protestant and Romanist, of Presbyterian and Episcopalian, of Baptist and Methodist, of Unitarian and Universalist. Its tendency is to leaven with invigorating and spiritualizing effect, the religious sentiment of the age; increasing its vitality, enlivening its convictions.

I would not, however, be understood as expecting that Spiritualism will effect all this, except in measure as its rich mines are wisely worked; nor as asserting, in a general way, that we, of the present generation, are worthy recipients of its revelations. There are millions of men and women among us who lack the judgment needed to prosecute, with safety and profit, spiritual research, just as there are millions more who have not the

culture necessary to exercise judiciously the right to vote. In either case there is but one remedy: the millions must be educated up to the occasion.

The time to which I wished to restrict this address is exhausted, and perhaps I have said enough toward marking the importance of this phenomenal movement, and assigning to Spiritualism itself definite character and fitting place among the religious beliefs of the day. Though not a sect, it is doubtful whether any sect, exerting peaceful influence only, ever spread with the same rapidity, or made its mark during so brief an existence, on the hearts of so considerable a portion of mankind. It has already asserted its position. Though its truths are disputed still, yet, except by the ignorant or the hopelessly bigoted, they are no longer despised. The idea is gaining ground that its occult agencies may richly repay earnest research. The essential is that the whole subject should be studied in its broad phase, as one of the vital elements of an enlightened Christian faith.

## PROGRESSIVE COMMUNITIES.

BY J. W. EVARTS.

## CHAPTER II.—ORGANIZATION.

The first step to be taken in all successful organizations, is to possess the means necessary to reach the object to be attained; and the means necessary to establish a progressive community, as in all other unitary schemes of a philanthropic nature, consists, first, in a sufficient number of concordant minds, male and female, in equal proportion, who practically live on the same plane of life with each other and who think from the same standpoint of reasoning with each other relative to life's vital issues; and second, a sufficient amount of material power—cash capital—to provide for the material wants of those concordant minds in such a way that neither the spiritual nor the material will be warped or dwarfed in their development at either's expense—that the soul and its temple may be whole and symmetrical in their proportions.

The means once secured, the next step will be to seek the locality where man's physical wants are the most easily supplied, and there project whatever pursuit will the most easily provide for these wants, and secure the greatest happiness. It is an historical fact that the most fertile localities of the highest altitude have given rise to the highest order of culture, the most superior inventions, the purest inspirations of poetry, the soundest philosophy, the finest music, the most perfect knowledge of science, the best conditions for spiritual communion, and the most harmonious minds.

Whatever the will of man may be, immutable circumstance fills one scale of life's balance, and life's powers are made significant by the manner in which the judgment selects its conditions.

Italy, Greece, Persia, Palestine, Germany, France, Britain, and New England evince the effect of material fertility and altitude upon the progressive development of the human soul. Harmonious unity being the highest condition possible to earth-life, its dwelling-place should be in an atmosphere free from the infections of physical disease; from malaria and impure water, from mineral, vegetable, and animal poisons; from political and religious oppression; from intellectual, social, and religious persecution, and from the desolations of self-love.

With a location selected, most befitting the dwelling-place of exalted souls, let the concordant minds be twelve, twenty, fifty, or hundreds,—it matters not how many, so long as there is unity of purpose,—each one representing a given amount of available capital, the result of organization will prove prosperous or otherwise in proportion to the amount of practical wisdom exercised in business matters.

A community may select mechanics, arts, manufactures, commerce, or agriculture, as its pursuit, or all combined; and if the receipts thereof do not exceed expenses to the extent of premia on all capital invested, then the failure must be chargeable to business inefficiency; or, if the pursuit be agriculture, as it is the case with the producer now, and as it ever has been, the seller is not the praiser of his own merchandise.

As the material success of joint-stock unions depends upon the receipts giving a marginal covering of all expenses, with interest upon all capital invested, and striking a dividend to every share; therefore, each representative of any industry, solitary or unitary, must set the price on his, her, or its article of traffic; and agricultural unity will never attain its greatest success, or the plowman realize the high order of his calling, until the producer exercises the power of pricing every product according to cost of production.

Organization for material ends, then, must have a safe financial basis; and whoever would utilize the races, let them beware, when they provide for the affections, that they do not subvert the dominant interests of the intellect. The intellect, unless pauperized or demoted, seeks the control of its own achievements; and to organize men and women upon any plan where the individual achievements of the intellect are circumscribed, would militate against individual progress, and subvert the two prime powers of nature, attraction and repulsion, causing that resistance which a free soul ever gives to its transgressor.

It is individual freedom, then, and individual control of the material achievements of the intellect, that must be provided for, in a social and industrial unity; and to secure this ideal, each integral of the ephemeral, the material, must be moved by representative thought—each dollar must be quickened to vote for its own protection.

Thus in a unity of one hundred members, only fifty of whom are stockholders, those fifty would close all financial questions, and mobilize all their material power, by whatever order of representative authority they may confirm. In all other interests, all above whatever age the unity may designate, would be entitled to full individual influence: forsooth it should be, in every growing unity, amply provided for every natural aspiration to attain a higher degree of excellence and power, by the use of the fruits of industry, than it is ever possible in social isolation.

Labor fully and promptly recompensed places the laborer on the path to infinite possibilities of material comfort, and infinite privileges of intellectual attainment and spiritual culture.

He or she who enters a social unity without material power, with health and industry, and with full value of each hour's work, can, beyond the stipulation of life's needs, reach that apex of material success only attainable under the shield of co-operation and protective industry.

"There is no excellence without labor;" and in an agricultural unity, of from one hundred to three hundred souls, with from one thousand to three thousand acres of land, a high degree of excellence is only attainable by assiduous toil; and yet compulsory labor is incompatible with individual freedom,—it must be attractive industry. One must be free to work or not work, to work when, where, and how one will; to work as long or as short a time as one pleases; and to pursue fearlessly the path leading to one's highest happiness.

Let him who hath not faith in the divine principles that underlie human life, read and let him who hath faith, read! Through attractive industry will the path that leads to human redemption; from what? From lower to higher forms of life.

In an agricultural unity all are consumers of articles of value. Let a price be fixed on all articles of consumption, and if any one consumes any unit of the value of the articles consumed, a trespass is thus made upon the collective individual means of said unity; to obviate such trespass full value must be received for every expense. "The poor we have always with us;" but all persons above a definite age should be self-sustaining. A price can be fixed upon all labor, and upon all expense; and thus shield all from trespass, and free all from trespassing, and to all secure individual freedom.

The centralization of one hundred souls would unite the expense of twenty isolated homesteads, say at \$10,000 each, aggregating \$200,000, one half of which would purchase 2,000 acres of land, at \$50 per acre,—or half will erect a mansion, coupled with the 4,000 acres at \$25 per acre. The other labor of those interested, and the necessary buildings and machinery to work this number of acres, and leave a contingent fund of \$10,000.

The advantages derivable from this unity of material power are multiform: the relief of woman from drudgery by the employment of professional cooks; the equality, mentally, socially, and politically, of the sexes; the commission of middle-men reduced on merchandise; the arts perfected without patronage; knowledge gained without difficulties; the poor made rich by just reward; the sick healed without expense; the weak sustained by the strong; fraternal unity attained, and the ministry of angels realized.

Chapter third will demonstrate "Sociology" on the ascending scale.

## A STRANGE STORY.

An Adventure with a Dog's Ghost near a Haunted House.

BY EDWIN ABNER DAVIS.

The following remarkable story was related to me by James Trout, a gentleman of unquestionable veracity, now living in the town of Palermo, Kansas. In questioning him, I hinted that he might have been the victim of delusion or imagination, which he stoutly denied, and said that what he had told me was the truth, all of which he was willing to relate again under oath. He could not possibly have been deceived in relation to the apparition, that it was not an illusive mirage, or a deceitful imagination. Mr. Trout's story is as follows:

"In the year 1845, I was living in Madison County, Ohio. Between Vienna and Brighton, there stood, a little way from the road, a brick house which bore the reputation of being haunted, and many were the tales told of strange, ghostly apparitions seen in that vicinity. It had long been untenanted. No one could live there. People moved out faster than they moved in. It was said a man had been murdered there, and that his ghostly form, together with that of a large dog, kept nightly vigils about the premises. Very many people told me they had seen both dog and man near the haunted house. I did not believe in ghosts or spirits, and treated their stories with ridicule. I always thought that when a man was dead, he was pretty dead—no dead—no fear of his appearing to any one again. I had been working at Vienna at coopering, and having some work to do at Brighton, I slung a few tools over my shoulder and started. It happened that I came to the haunted house about nine or ten o'clock in the evening. The moon was shining brightly, so that it was nearly as light as day. I was not thinking of the house at all. In fact, in those days I paid little attention to ghost stories, and had no fear of anything. When I arrived directly opposite the house, I saw in the full light of the moon a large dog coming from the house straight toward me. He stopped at the road, and commenced to slowly trot backwards and forwards in front of me. I thought this very strange,—and laying down my tools, I picked up a stone in order to frighten him away. I tossed the rock at him, but he took no notice of it, and finally got up to within three feet of where I stood. I then picked up my broad-ax in my left hand and with my right commenced throwing stones from off the macadamized road with all my might at the dog, and I noticed that most of the stones I threw, went entirely through him! I must have thrown, altogether, over half a bushel of stones at that dog, or ghost of a dog.

I was puzzled, and recalled to mind the strange tales I had heard in reference to this so-called haunted house which stood about a hundred yards off, looking gloomy and desolate. I expected to be confronted with the spectre of the murdered man, but I saw nothing more.

After throwing at the dog until I was tired,—and while gazing intently at the apparition with wonder and surprise, the dog slowly trotted off, and finally disappeared inside the house.

I am confident the dog was possessed of neither flesh or bones, because I witnessed stone after stone go through him as plain as ever I saw anything in my life, and there in that bright moonlight, I could not possibly have been mistaken. That sight was the strangest I ever saw in my life, and I was forced to the conclusion, that if man has a spirit and can come back, animals can do likewise.

St. Joseph, Mo.

Spirit pictures are beginning to appear on the shore in Virginia City, Nevada. An exchange says: "The picture is that of a personage of venerable aspect, dressed in black, and of a solemn if not sad expression of countenance. It is not a dim picture, nor does it require the least stretch of imagination to make it out. It shows but the head and neck—no outline of shoulders being visible. \* \* \* A crowd lingered about the window until it became quite dark, and applied all the tests that occurred to them, fully satisfying themselves that the thing was neither a photograph nor a picture pasted upon the pane. \* \* \* There is no humming about this window-pane ghost—it is there, and all may satisfy themselves in regard to it, as to its being a manufactured, genuine, or an accidental ghost. \* \* \* We are informed that the picture has been recognized by an old resident as a striking likeness of a friend of his who was frozen to death on American Flat, in the spring of 1860. He is positive as to the picture being that of his friend, and declares the likeness to be most perfect."

The latest prediction is that this world is to end on the 13th of July, 1921, at 3 minutes 13 1/2 seconds past 7 o'clock in the morning. Let not the prophets be discouraged. Prophecy must be verified, and some of them will have it yet.

The Roman Catholic *Tablet* does not enter into a very high respect for those high Episcopalians who wish to be called Catholic, but who do not come into the real thing. It says they are hypocrites, and adds: "If they would clear their skirts of the crimes and filth, the calumnies and lies of the Protestant movement, and prove their sincerity in the face of the world, they must leave their Protestant sect."



# Arts and Sciences.

BY Y. A. CARR, M. D.  
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dress Lock Box 320, Mobile, Alabama.

## Isomerism.

SCIENTIFIC—SERIAL NUMBER TWENTY-FIVE.

Q. These strange facts in isomerism, offer a large margin for all classes of deductions. How are we to determine the truth or falsity of those we encounter among the true and false teachers and speculators of scientific pursuit?

A. The all-wise purpose of your being has endowed you with investigative power amply sufficient to conduct you on the pathway of truth. If you, with all these provisional advantages, espouse and advocate false deductions, it is clearly your own fault, and you must ultimately see and feel that you alone are to blame.

Q. I admit that self culture should be the paramount purpose of this life. Yet the masses are starving for a proper knowledge of these things, and all through the stultifying impress of false teachings. Where is the fault and remedy?

A. The chief fault arises out of the undeveloped nature of humanity's transition state here, and its comparative inability to penetrate beyond the general exterior of things. The remedy is, to emancipate ourselves from all thralldom of this kind, and through true interior self knowledge, endeavor to teach all in our reach to do the same. Close analytic comparison and consistent, rational uniformity, scarce ever fail to test and accept any truth we are prepared to receive and appreciate.

It is known we conceive by prototype, and reason by comparison, and every day's experience proves at least, to the truly observant and appreciative Spiritualist, that all our self-asserting knowledge, founded on such a basis, rests under the intuitive impress of superior, higher, or more positive surroundings.

Q. Does the inter-electro-chemical force, of which you recently spoke as governing in the elaboration of the vegetable kingdom, govern similarly in the elaboration of the animal kingdom?

A. Precisely the same law of action; yet the food of the one is inorganic, and the other organic. To make this answer more clear and comprehensive, it becomes necessary to explain, that the air, fire, water of the spiritual in the mortal form, is derived from the organic food used, and the light, heat, and magnetism, standing as sentinel in outdoor nature, overlooking, aiding, and sustaining vegetable elaboration, are represented by the head, heart and lungs and the indoor nature of animal elaboration.

Q. I was just congratulating myself on being relieved of the necessity of asking any other question, but your last suggestion opens a new and still more important field: the idea of deriving spirit food from organic food, and still more strange, that the brain, heart, and lungs should serve the functions of light, heat and magnetism. I can perceive a seeming semblance between light and heat and the brain and heart, but must ask of you an explanation as to some of the particulars in which the lungs elaborate and resemble magnetism?

A. It is known there is 80 per centum of nitrogen in the atmosphere, and from what we know of elements, their formative source, duality, and functions, we assume by parity, that nitrogen is a compound of the reflexes of the positive sun and negative earth, and that these positive and negative reflexes so radically interblend, as to defy all other means of decomposition, or analytic separation, really sustain the same relation to each other as the zinc and copper plates in the battery action, and that there is an inter-electro-chemical action necessarily going on between these plates, as there are between similar plates in all other elementary condition. I hold all elements, so-called, are necessarily dual.

It is known the human lungs consist of a most wonderful structure, of some six hundred millions of cells, separated by dividing films of from one two-thousandth to one fourteen-thousandth part of an inch in diameter. It is known that it is the function of these cells and dividing films, to effect the most powerful decompositions, usually termed "endosmosis" action.

It is further known, that the blood containing the organic, though as yet unvitalized, food, in passing through the lungs, is only separated from the air in the lungs, by the films, or these six hundred millions of membranous cells, and thence from some cause becomes vitalized, assumes a bright purple cast, is freed from all affinities, thrown back through the left auricle and ventricle of the heart, and thence along the arterial apparatus, until passing the capillary system, where the nerves attending the arteries stop, and the original affinities of the blood come in play, producing what is called the function of nutrition and calorification.

Keeping the facts in the premises strictly in view, the application and general reason for my position is this:

First the decomposition of the oxygen and nitrogen of the lungs by the endosmosis action of the six hundred millions of cells, liberates sufficient electricity in current form, to guard, protect, and defend the blood from all external affinities, to such points of the system as have through this instrumentality ordered supplies.

The outer phase of this inter-electro-chemical supervision we call, for convenience sake, the magnetism of electricity in motion, and hence the lungs may in this respect, be said to elaborate and represent the indoor nature of outdoor magnetism, founded on unceasing motion.

Q. Am I to understand, or infer from your remarks on the vitalizing force of the lungs, that they exert a general vivifying effect upon the other organs, functions, and the system generally?

A. My remarks may not have implied as much, yet, my experimental observations bear out the conclusions. I feel assured a proper knowledge and use of the lungs would readily relieve nine-tenths of human suffering from physical, and almost as great a proportion of mental, disease.

The following simple experiment, if promptly practiced, will prove of incalculable benefit to all who may adopt it, for the removal of any form of incipient feelings of oppression.

Should you take a severe cold and have a headache, or any other attendant sensation, take a position facing the fresh air, and begin to breathe as full and deep as you can, when you have reached about ten deep, full inspirations, you will feel very much oppressed, and want to quit breathing deep; let this feeling, however, be a reminder that you must continue. When you shall have breathed near twenty full, deep inspirations, you will begin to gape inordinately, and feel something more inclined to breathe. When you have breathed about thirty times, you will, perhaps, sneeze, the tears will start freely from your eyes, the dormant secretions

from the glands of the throat, and dormant gases from your stomach; and if an ordinary attack, by the time you shall have inhaled forty of these deep, free, full inspirations, you will feel entirely relieved of whatever the nature of your affliction may have been. Should your attack be very severe and obstinate, and of a typhoid character, you may have to continue till you have breathed from sixty to one hundred or even a greater number of these deep, free, full inspirations.

This simple, costless, and in the main, pleasurable experiment will, according to my practical experience, relieve nine out of ten incipient stages of disease, and more than half of the confirmed stages of disease requiring re-vitalization. It will not cost anything to try it, and you may rest assured it is harmless.

Q. If this is a fact, why has the world slept so long in ignorance of it?

A. I am not prepared to say; yet, a practical experience, founded upon a knowledge of the nature, character, and function of the lungs, has, at least, proven this all-important fact.

Q. Would it not seem from this view of the case, that everything in a great measure depends upon the lungs?

A. Yes; since all else seems to cease when we cease to breathe life-sustaining air.

Q. Is there anything else that might be used to advantage in the same connection?

A. Yes, various things, according to the nature of the case—such as the exertion of the will, magnetic passes, free use of pure water, and healthful exercise.

Q. What physiological reasons have you for basing your treatment on the lungs rather than on the will?

A. Many facts. The lungs are unceasing in their action, and the will is not. The lungs elaborate the health status, and control the moving powers of the system, in a motherly, soothing, constitutional way, and the brain does not.

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It is a lamentable fact that some mediums so far forget the respect due to all mediums, that they are frequently unfriendly even to those who are far their superiors. The names of such persons will be dropped from this Register so soon as we have evidence conclusive of their being in such unkindness.

It should be borne in mind that individuals visiting mediums carry conditions with them—so to speak—which aid or destroy the power of spirits to control the medium visited; hence, if the medium gives satisfaction to certain persons, another better to others—all having their friends, and justly so, too, and all equally honest and useful in their place.

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72 South Sixth St., Richmond, Ind.

v10 n17

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**A. B. SEVERANCE,**

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v7 n13 1f

**DR. ABBA LORD PALMER**



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LOOK TO YOUR SUBSCRIPTIONS.  
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Upon the margin of each paper, or upon the wrapper, will be found a statement of the time to which payment has been made. For instance, if John Smith has paid to 1 Dec. 1871, it will be mailed, "J. Smith, 1 Dec. 1." If he has only paid to Dec. 1870, it will stand thus: "John Smith, 1 Dec. 1."

CHICAGO, SATURDAY, APRIL 20, 1872.

## A SEARCH AFTER GOD.

Guardian Spirits—Full of Hope—A New World.

(NUMBER LXXXII.)

Do not be alarmed, inquisitive mind. The Search so boldly inaugurated will be crowned with success, and the world will rejoice in the result. The human mind, so inquiring in its nature, is ever impatient, ever ready to ostracise others for opinions they may entertain which do not exactly coincide with their own. By some we are regarded as a vile Atheist, carrying the readers of the JOURNAL to a bleak, dismal shore, where no divine wisdom permeates any condition of life! Why don't we come to a conclusion at once? Why travel in all conditions of life; in all departments of philosophy; in the earth beneath us, and the heavens above? Why illustrate at all? Why not present to the eager mind, the inquiring soul of the scientist and investigator the solution of this problem at once?

Nearly four hundred years ago, when a dark pall, as it were, rested upon the world, and humanity had the most contracted notions in reference to Deity, a frail bark might have been seen, borne along on the ocean's wave, as if on some highly important mission! We see surrounding that frail bark a circle of guardian spirits, and with joy manifested on their features, they exercise a controlling influence over those who had so boldly ventured on the hitherto untraversed ocean. Columbus commanded that ship! Noble man! a pure and unspotted soul was his, and upon him that angel band showered their magnetism laden with hope and cheer! His mission was grand, his triumph certain. How he persevered in his efforts to procure a vessel and the necessary means to prosecute his voyage! He knew there was a country unexplored by the Europeans, across the ocean; and inspired by those who had him in charge, he never faltered. He ventured boldly forth, and in a few days he observed that his compass varied. This alarmed his crew. They became stubborn; would not obey him, and demanded to be conducted back to their own native country. But Columbus, equal to the occasion, explained the cause of the strange manifestation on the part of the compass, and for a short time satisfied his mutinous crew. Finally they refused to proceed further. They regarded his scheme as visionary, and believed that destruction only awaited them. Columbus threatened, remonstrated, and pleaded with those who had promised to obey his orders. Nothing but one vast expanse of water greeted their vision. They yearned to see their own friends; their home had its attractions; the Gardens of Castile they loved, and with one voice they demanded to be conducted back to Spain. Finally he promised that if land was not discovered within three days he would return with them. Ah! ere three days had elapsed, land was discovered! The impatience of his crew came near defeating his grand scheme. He could not discover America at once; nor can we come to a conclusion at once in regard to one of the grandest themes that ever received the attention of the mind of man.

We are simply an instrument which a spirit is using, and he is compelled to be concise in his statements, and to proceed with the greatest care. He can only proceed step by step, slowly plodding his way along, gradually preparing the minds of the people for the conclusion, which in due time he will present to them. Like the crew that Columbus commanded, they would have us discover God at once, or ingloriously retrace our steps!

Full of hope, sanguine of success, determined even as Columbus was, we shall proceed onward, believing that success in some direction will eventually crown our efforts. But supposing we find no God! Supposing we land our readers on the dark, dreary, cloudy shores of Atheism, where no God exists; where one vast desert waste greets the vision; where one long night of despair and anguish exists: what then? Ah, we cannot land you outside of that which actually exists! Don't be alarmed; but follow us carefully in our wanderings, and we shall land you in a New World of Thought—a World of Thought as new to you as America was to Columbus.

## Knowledge the World's Savior.—Theological Stumbling-Blocks.

In considering the subject of the World's Savior, in our last issue, we were led into a further consideration of the benefits to be derived from compulsory education. The necessity of educating every soul that belongs to the American government, we have hastily alluded to in several articles of this series, and still our mind is deeply impressed with the importance of further urging its utility for the consideration of our readers.

Great reformatory movements are agitating the minds of the people, and it is a fact worthy of note that most of these movements are headed and led by men and women who scarcely ever advance a thought that is based upon reason, or even good sound common sense.

Most of their movements are based upon outcroppings of old theological, mythological fantasies, which recognize a personal, changeable, angry God and a wily, cunning, adversary who is continually out-generaling God by superior strategy.

These movements have their use. They serve to agitate thought; and by the agitation of thought divisions ensue in the ranks of old and fossilized systems—the result of which is to weaken their power to enslave, and the promotion or formation of new sects based upon a higher truth, eventuating in greater freedom of thought and expression thereof.

But when we survey the philanthropic movements of the present age, even in the most unenlightened countries, how seldom do we find an organic movement whose central object is sufficiently humanitarian to embrace every child that is born into the world—or even every child that is born into the State where such a benevolent humanitarian organization exists!

Every movement is based upon some plan that shall redound to the upholding of "our church," and that is the central object always to be kept in view, while the reformatory movement is quibbling to entrap those who compose the rank and file, and furnish the dimes and dollars for officials and the embellishment of the institution.

Instead of the central object of reform being symbolically represented, high-sounding words euphoniously expressed, as a creed, system of faith, or basis of belief, are to be subscribed to and revered as a cardinal virtue. Instead of striking a blow at the root of so-called evil, and extirpating it, the new reformatory project is engrafted into the old sect.

Evil so-called is undeveloped good. All means which have heretofore been adopted for reforming the world have been based upon a myth coeval in antiquity with the Adam and Eve era—an era in which the inhabitants of earth were so ignorant that they did not know the difference between nakedness and being clothed.

The Philosophy of Life presents to the thoughtful the great truth that here is a grand system of harmonial development that pervades all nature—all matter and mind; that change is common to all things; that in the human kingdom men and women are developed in degree of intelligence as their surroundings are developed; in other words, as the mind of man is developed, so are material things made subservient to his ease and comfort; that so-called evil arises from the undeveloped condition of the mind—an incapacity to make use of the elements and materials with which nature abounds, in such a manner as to induce soul-growth without pain of body and torture of mind.

Hence, as we have so often repeated, progress has been made as a result of extremes righting themselves. Progression being a law of life, can but develop goodness as a finality, even under the most adverse circumstances. But for that immutable principle, it would have been impossible for the human race, which at first appeared but little above the brute creation,—showing little or no conception of right and wrong,—to have ever made progress to the degree now witnessed. And but for this law of unfoldment or development, the domesticated animals, plants, vegetables, and fruits now so useful, palatable and nourishing would only be found in their wild, crude native condition.

The savages, wild beasts, and wild fruits, in the human, animal, and vegetable kingdoms, are now found, as evidence of our position; and even these seemingly undeveloped specimens are really far removed from and in advance of earth's first productions.

The Philosophy of Life presents the great truth to the world, that all things in nature, all things that exist, that ever have existed or ever will exist, are subject to this great and immutable principle of progression; that the law of development is universal, and all seeming evil results in universal good—however severe and painful the ordeal experienced; as the revolving emery-wheel when applied to the corroded steel, causes the scales to be removed and the fire to fly, to the end that the clear, brilliant polish may appear, even so the trials of this life induce thought which refines and purifies the soul—the casket of the spirit. But to accomplish the same end without the terrible suffering and trials of past ages is the mission of Spiritualism. To that end it strikes at the root of all evil—ignorance.

It seems strange to the superficial observer, that ignorance, should be denominated the root of all evil. It is not surprising that it should be deemed a strange doctrine, inasmuch as all "religious" teaching is in effect, that the world in its infancy was a Golden Era—a Garden of Eden—an Elysian Field—a world of beauty and innocence—and that infancy is an age of purity, happiness, and the most desirable of any period of life.

Old Theology is noted for teaching lies rather than truths. Her means of restraint is ignorance instead of knowledge; her protection from evil is the threat of corporal punishment from the hand of an angry God. Instead

of freedom of thought, which ennobles the soul, she prescribes creeds and systems of faith and a basis of belief, as the foundation of organization, for social and moral development.

The Philosophy of Life, on the contrary, teaches the highest state of mental and moral culture, as the only Savior—as the only means of grace—as the only plan of salvation worthy of consideration. To that end, it proposes to extend the system of common free schools, so that every child that is born shall be cared for with the utmost tenderness that is known to human sympathy; so that each and every one shall be nursed, fed, clothed, educated, and made self-sustaining; so that every one shall at the age of twenty-one years possess all the qualifications necessary to future usefulness as a first-class citizen; and his or her usefulness, in the mean time (from birth to majority), shall have completely balanced the books with the public guardians, leaving no indebtedness upon either side.

When Spiritualism shall so far have accomplished its mission, is it probable that old Theology will have the power, or presumption to endeavor, as she now does, to crush freedom of thought, as is manifested from the following report, taken from the Louisville Courier-Journal:

An estimable lady member of the Walnut Street Presbyterian Church has been summoned for trial before the church session under an old Mosaic code, for avowing a belief in Modern Spiritualism.

She was cited to appear for trial on March 16th, the following being the citation with its allegations of the charge, specification, and reference to Bible texts that are claimed to justify such action:

LOUISVILLE, KY., March 4, 1872.

Common fame accuses you, and you are hereby cited in name, and by order of the Session of the Walnut Street Presbyterian Church, on the 16th day of March, 1872, at 5:30 o'clock, afternoon, to answer to the following charges against you:

Charge.—That you are guilty of violations of the First, Second, and Third Commandments.

Specifications.—In this, that on the 6th day of February, 1872, you asserted to Rev. Dr. J. S. Hays, and Elder Thomas J. Hackney, your unqualified belief in Modern Spiritualism.

Witnesses.—J. S. Hays and T. J. Hackney. Scripture References.—Lev. xx., 6; Deut. xviii., 20-14; Deut. xviii., 58-59; 1 Chron. x., 13-14; Gal. v., 20; 1 Timothy, iv., 1-2; Rev. xx., 15-28.

By order of the Session.

No response being made to this citation, the following was served on the lady:

LOUISVILLE, KY. March 16, 1872.

You are hereby cited a second time, in the name and by the order of the Session of the Walnut Street Presbyterian Church, to appear before them at said church, on the evening of Monday, April 1st, 1872, at 5:30 o'clock, to answer to the charge against you, as specified in former citation served on you.

And you are also notified that if you fail to appear at the time and place appointed, the Session, besides censuring you, will, after assigning some person to manage your defense, proceed with you as if you were present.

By order of the Church Session.

The Commandments thus alleged to have been violated by an avowal of belief in Modern Spiritualism, are:

First Commandment; Ex. xx., 3: "Thou shalt have no other Gods before me."

Second Commandment; ver. 4: "Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the waters under the earth."

Third Commandment; ver. 7: "Thou shalt not take the name of the Lord thy God in vain."

The texts that are held to sustain this church procedure are:

6. "And the soul that turneth after such as have familiar spirits and wizards to go a whoring after them, I will even set my face against that soul, and I will cut him off from among his people."—[Lev. xx., 6.]

10. There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch.

11. Or a charmer, or a consulter with familiar spirits or a wizard or a necromancer. 12. For all that do these things are an abomination unto the Lord; and because of these abominations, the Lord thy God doth drive them from before thee.

13. Thou shalt be perfect with the Lord thy God.

14. For these nations, which thou shalt possess, hearkened unto observers of times, and unto diviners; but as for thee, the Lord thy God hath not suffered thee so to do.—[Deut. xvii., 10-14.]

58. If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, the Lord thy God.

59.—Then the Lord will make thy plagues wonderful, and the plagues of thy seed, even greater plagues, and of longer continuance, and sore sickness, and of long continuance.—[Deut. xxxiii., 58 and 59.]

13. "So Paul died for his transgressions which he committed against the Lord, even against the word of the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit, to inquire of it."

14. And inquired not of the Lord; therefore he slew him, and turned the kingdom unto David, the son of Jesse.—[1 Chron., x., 13 and 14.]

Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies.—[Gal., v., 20.]

Now the spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils;

Speaking lies in hypocrisy; having their conscience seared with a hot iron.—[Tim., iv., 1 and 2.]

And whosoever was not found written in the Book of Life was cast into the Lake of Fire.—[Rev. xx., 15.]

To the second citation the following reply was sent by the lady:

LOUISVILLE, KY., March 21, 1872.

Yours is received. I will be ready for church trial on Monday, April 1st, at half-past 5 o'clock, P.M., provided I can have the privilege of bringing my own attorney; otherwise I shall consider the trial a sham affair, and have nothing to do with it. Please inform me whether this very reasonable request can be granted. Yours, for the right, —

Are there any Spiritualists in the United States who really desire a union of Church

and State? Are there any Spiritualists who desire to subscribe to a creed, a confession of faith, a platform of principles, which admits him or her to fellowship on *due examination and assent to the same*, and subjects him or her to charges of heresy, trial, and expulsion, if, perchance, he or she should afterward embrace another grain of truth which conflicted with the grounds of fellowship? If so, he or she can easily find such an opportunity—and that, too, without applying at the door of the great failure—the American Association of Spiritualists!

## A Failure.

The *Banner of Light* says: "That the history of the National Association of Spiritualists has proved it to be a failure no sane mind will deny."

We most cordially endorse the statement. The Association itself is a failure; its President is a failure; its candidate for the presidency of the United States is a failure, and *The Crucible*, that nailed the whole scheme to its mast-head, virtually saying, we pledge our little all—sink or swim—survive or perish, is a failure, and any other scheme for organization which requires a candidate to pass "due examination," and assent to a creed or confession of faith (which if he is lucky he will outgrow the next day), will in like manner prove to be a failure.

## Answering Sealed Letters.

Recently we have received letters condemning mediums for answering sealed letters, and yet, at the same time, admitting that the letters sent for answers had not been opened or tampered with. But it is claimed that the medium reads clairvoyantly and answers responsively, but gives no tests.

From experience we can say nothing upon the subject, as we never yet sent a sealed letter for answer. Such answers have been sent to us for inspection. They are written on thin paper, from right to left, and can only be read by turning the paper back to, before a light, when they are easily deciphered.

That the mediums are honest, we have not a doubt. But we do believe that the spirit that controls the hand of the medium to write reads the sealed letter, and answers often without the presence or knowledge of the spirit addressed.

Blame the spirit if you will, but don't blame the honest medium. The phenomena is worthy of investigation, and many have told us that they have had the best of tests from deceased friends through such media. Spirits know well what their mission is, and will doubtless perform it, regardless of censure.

We know spirit communion to be a demonstrated fact. We need no sealed letter tests. We meet our spirit friends and commune with them through various phases of mediumship, and get tests of identity beyond controversy. If we were yet skeptical, as we were in the early days of our investigation of the Philosophy of Life, we might resort to the sealed letter tests, and be greatly strengthened thereby.

The different phases of mediumship for spirit intercourse are all important. That phase which is unsatisfactory to one investigator meets the wants of another. We know what mediums have to encounter, and never shall knowingly do violence to their feelings when we believe them honest, unless by so doing we can clear up suspicions that wrongfully rest upon them.

## Time Extended—\$1.50 per Year.

Our good friend who proposes to pay us one half of every new yearly subscription to the JOURNAL, says to the world: "My proposition shall stand good until the first day of January, 1873. On receipt of \$1.50 from any new subscriber, enter his or her name and send the RELIGIO-PHILOSOPHICAL JOURNAL for one year, and I will pay the balance—an equal sum—to you, on demand."

"The fearless, independent spirit manifested in your columns is a guarantee that the right men are in the right place. I will stand by you until all who feel too poor to pay full price for the JOURNAL can secure it at the cost of the blank paper—until they know more about it."

"Go on, my brother, and men, women, and angels will bless you for the good work you are doing."

Yes, we will go on; that shall be our watchword. We will proclaim the good news of a world's Savior—a knowledge of the Philosophy of Life. We will aid, to the best of our humble ability, the angelic world in their great work of impressing the thoughtful, the medi-umistic, to great and noble deeds, in freeing the minds of the ignorant and enslaved from their bondage; by spreading knowledge, until the minds of the most lowly shall be illuminated with truth; and until ignorance, superstition, and their concomitant horde of evils, shall be banished from existence.

Such is the mission of the RELIGIO-PHILOSOPHICAL JOURNAL, and it shall go, for one year, to all new subscribers who send in their \$1.50 subscriptions between now and the first day of January next.

## Spirit Likenesses.

Brother W. H. Mumler has kindly sent us a spirit photograph. Mrs. Lincoln recently went to Mr. Mumler's gallery, No. 170 West Springfield street, Boston, and sat for a spirit picture. The result was, not only her own photograph, but a perfect likeness of the late President of the United States, and her son Thaddeus, who died, as will be remembered by our readers, soon after he and his mother returned from Europe.

The likenesses are quite plain and perfect. Indeed, it is a piece of work that must silence skeptics upon the subject of spirit photography. The spirits stand behind Mrs. Lincoln, and yet the President's hands are placed upon her shoulders in front. The hands, although perfect, are so transparent as to show

the dark color of Mrs. Lincoln's dress beneath them.

Brother Mumler promises us several other specimens of his work in a short time, which will add very much to the attractiveness of our reception-rooms. The public are respectfully invited to call and examine them at their convenience.

## The Boston Investigator.

The oldest reform journal in the United States is published every Wednesday, at 84 Washington street, Boston, Mass., by Josiah P. Mendum; edited by Horace Seaver. Price, \$3.50 per annum; single copies, seven cents. Specimen copies sent on receipt of a two-cent stamp to pay the postage.

It is more than probable that the devotees of old Theology used to hate the *Investigator* with the same intensity that they now do the RELIGIO-PHILOSOPHICAL JOURNAL.

The *Boston Investigator* in our youthful days was read by us with a great degree of satisfaction. Its independence of character just suited us. It told wholesome truths then as now, of the iniquity practiced under the cloak of religion. In those days the creed-bound religionists of old Massachusetts controlled popular opinion. Courts of justice transcended constitutional limitations, and sent Abner Kneeland, the then editor and proprietor of the *Boston Investigator*, to prison for blasphemy. He said: "The Unitarians believe in a God. I do not." That was the extent of his crime. His imprisonment broke down his physical constitution, and he soon after passed from this plain of life.

Put it upon perpetual record, and let it be remembered by future generations that the last victim which old Theology punished for blasphemy was Abner Kneeland, the editor of the *Boston Investigator*. And let that paper have a liberal support in commemoration of its founder, as well as for its intrinsic merits in exposing the wrongs practiced in the name of Christianity for the glory of Moses' God.

## The Gods.

Hon. Robert J. Ingersoll has published an Oration on the Gods. It is the sharpest little book that has come from the press for many a day.

Every reader of the JOURNAL that has the least desire to get knowledge upon the subject of God-making, or has the least suspicion that "an honest God is the noblest work of man," should send fifty cents to this office for the work referred to.

The following is an extract from the first page of the book:

"Nearly every people have created a god, and the god has always resembled his creators. He hated and loved what they hated and loved, and he was invariably found on the side of those in power. Each god was intensely patriotic, and detested all nations but his own. All these gods demanded praise, flattery, and worship. Most of them were pleased with sacrifice, and the smell of innocent blood has ever been considered a divine perfume. All these gods have insisted upon having a vast number of priests, and the priests have always insisted upon being supported by the people, and the principle business has been to boast about their god, and to insist that he could easily vanquish all the other gods put together."

"These gods have been manufactured after numberless models, and according to the most grotesque fashions. Some have a thousand arms, some a hundred heads, some are adorned with necklaces of living snakes, some are armed with clubs, some with sword and shield, some with bucklers, and some with wings, as a cherub; some are invisible, some would show themselves entire, and some would only show their backs; some were jealous, some were foolish, some turned themselves into men, some into swans, some into bulls, some into doves, and some into Holy Ghosts, and made love to the beautiful daughters of men. Some were married,—all ought to have been,—and some were considered as old bachelors from all eternity. Some had children, and the children were turned into gods and worshipped as their fathers had been. Most of these gods were revengeful, savage, lustful, and ignorant. As they generally depended upon their priests for information, their ignorance can hardly excite our astonishment."

"These gods did not even know the shape of the worlds they had created, but supposed them perfectly flat. Some thought the day could be lengthened by stopping the sun; that the blowing of horns could throw down the walls of a city, and all knew so little of the real nature of the people they had created, that they commanded the people to love them. Some were so ignorant as to suppose that man could believe just as he might desire, or as they might command, and that to be governed by observation, reason, and experience, is a most foul and damning sin. None of these gods could give a true account of the creation of this little earth. All were woefully deficient in geology and astronomy. As a rule, they were far inferior to the average of American presidents."

"These deities have demanded most abject and degrading obedience. In order to please them man must lay his very face in the dust. Of course, they have always been partial to the people who created them, and have generally shown their partiality by assisting those people to rob and destroy others, and to ravish their wives and daughters."

"Nothing is so pleasing to these gods as the butchery of unbelievers. Nothing so engages them even now, as to have some one deny their existence."

INTER-OCEAN.—Our readers will find in another column the prospectus of the above named daily and weekly Chicago newspaper.

CEPHAS B. LYNN, traveling correspondent of the *Banner of Light*, gave us a call last week. His presence always yields a genial influence in our sanctum.

MR. CURRAN, the well known artist, of Rochester, says: "I have read 'MAXWELL BLOSSOMS,' and consider it worth its weight in gold."

D. W. HULL gave us a call a few days ago, on his way to Kansas City, fresh from his triumphs over the arrogant Orthodox minister who met him in debate, at Crawfordsville, Ind. W. R. Jewell, assisted by about fifty Orthodox ministers, was his opponent in debate. The victory was awarded to Bro. Hull.



## BECHER AND SCIENCE.

## A Sharp Thinker on the War Path.

## India-Rubber Interpretation of the Bible.

A Lecture delivered on the Rostrum of the Religio-Philosophical Journal to its 100,000 Readers.

BY JOHN SPIEGERS.

READERS OF THE JOURNAL:—I have just now perused an article from Henry Ward Beecher, on Science and Theology. He complains that Science seems likely to undermine the Bible and destroy its foundation. On that point, I think him very correct. Science is a correct reading of nature, or a correct understanding and use of natural principles. The better we can read the great book of nature, the more science we will have.

The Bible was written in the dark ages—long before the mysteries of creation had been solved by man. The inspiration of its authors did not make them infallible. Inspiration never did confer infallibility upon its recipients. Neither Moses nor Paul were either of them as highly inspired upon religious subjects as were Shakespeare and Blackstone upon poetry and law.

Science has laid aside all the ideas and systems of knowledge that were generally believed in the times when the Bible was written—laid aside its ideas of nature, the solar system—of astronomy, geology and everything else, and it must change their ideas of everything else, for upon this subject they were more widely mistaken than upon any other. Strange, indeed, if the ancients were so badly mistaken upon every other subject, and yet, upon the most mysterious subject of all others (the subject of religion), that every word they spoke or wrote, was literally true, and must remain and stand forever. The man who thinks so is not aware how bad he is fooling himself.

Mr. Beecher seems to have lately determined that thousands have long ago discovered, that "To-day there hangs an amount of doubt, uncertainty and uneasiness around the subject of religion that cannot be computed." He also says that the great question—"Is there a God?"—is thundering about the ears of the clergy in a way and manner never dreamed of before. He complains that "Believers, in their petty disputes about the trifling matters of Theological Geometry, are playing into the hands of their enemies, and knocking down their own bulwarks!" Again, he says that "Although my whole life has been spent in the study of the Scriptures, yet, I am not competent to properly investigate them."

Rather discouraging to common folks, I should think. If so sharp a Theologian as Henry Ward Beecher, after a lifetime of study, and the wearing out of one good, first-class pair of brains, cannot understand the Scriptures, what on earth are the illiterate and the common people to do? How plainly this declaration of his must prove to every thinking mind, that the destiny of the world does not hinge upon that Book in any way whatever, and yet, he says that "a state of doubt is fatal."

But great men always make great mistakes. To doubt is the beginning of wisdom. Doubt leads to investigation; investigation leads to discovery, from which follows wisdom, demonstration and progress. He cries "non-sensum" to the man who argues that we must take the Bible just as it reads. Now I should reply to Mr. Beecher, that we must take it as it reads, or else do the next best thing that we can, and that is, go to guessing; and when it comes to that, one man's guess is just as good as another's, for we have no standard by which we can determine which guess is right, or which one is nearest the truth.

From this guessing at the meaning of the Bible, have sprung all the creeds that have cursed the world. Catholicism is one guess; Protestantism another guess; Presbyterianism another; Baptistism another; Methodistism another; and Campbellism, Unitarianism, and Universalism still others; and still the story is not told. These are all rival institutions of that great House now so beautifully divided against itself—all striving, quarrelling and debating with each other—declaring that their creed—their interpretation of the Bible—is the only correct one, and that all the rest are wrong.

These different guesses of the self-styled followers of Jesus, the non-combative, non-resistant, meek and lowly Lamb, have differed so widely from each other, that their votaries, in their heathenish ignorance, forget the non-combative character of Him whom they claim to be their founder, and did actually enter upon the war-path, and proceed with the spirit of tends to kill, slay, flay, massacre and shed each other's blood. Look at the millions of lives lost in the wars of the Crusades—by one party trying to possess the country which they said contained the (worthless) grave of Jesus—their founder—who, while alive declared, that "all who took the sword should perish by the sword."

Nobody knows, not even the authors of the various creeds themselves, that they are positively right, while almost everybody now knows that they are all wrong.

But again, Mr. Beecher says "That the Bible is full of facts, but those facts must give way." This declaration has the true ring of infidelity. Listen to him on Creation—"The Bible says, that in six days God created the heavens and the earth, but the Rocks told a different story." I, of course, admit the truth of this declaration—two different stories, but which will Mr. Beecher swear by—the story of the Bible, or the story of the Rocks? Perhaps he will do, or try to do like Hugh Miller and others—blend the two stories together, and of the two make one. But he can as soon mix oil and water together, as these two stories.

Geology, with her sacred deposit of fossiliferous remains, petrified metals of Creation, tell the only true story upon the subject. Eons of ages has the creation of this earth been going on, and yet the work is not completed. The creative forces which slowly evolves worlds, have not yet exhausted themselves. When Science first began to demonstrate this fact, Theologians grew wrathful, and gave Nature the lie, but the book of nature triumphed, and the book of men had to yield.

A long and devastating war arose between these two parties—between Theology and Geology; between Science and Religion; between Philosophy and Ignorance.

But at a late day, old Doctor Chalmers came upon the field of battle and cried with a loud voice, saying "Hold on!—Hold on! and you my bleeding cohorts, while I declare to you my great discovery, which will put an end to this war, and settle the difficulty between the Bible and Science forever!" The clergy all held their breath in silence, but motioned the Doctor to arise and explain.

Chalmers:—"My dear reverend friends, I have made the most astounding discovery of modern times—simply this, that the words of the Bible contained in the Mosaic account of Creation are made of India-Rubber, and can be stretched out to words without end. The six days of creation were not days at all, but great gigantic periods of time, corresponding to the demonstrations of Geological Science."

Then the clergy lifted their eyes to heaven, and cried with a loud voice—"Long live Dr.

Chalmers, the great peace-maker, who thus puts an end forever to the quarrel between Science and Religion." But there is no reconciliation between the two—old Doctor Chalmers and his humbug discovery to the contrary, notwithstanding.

Five grains of Reason, and three grains of Common Sense, will enable any man to see that old Doctor Chalmers' discovery was no discovery at all, but merely a begging of the whole question, a sham—a humbug, and a fraud! Mr. Beecher backs up the Doctor in this humbug, and says: "We take the six days for gigantic periods, and then Theology and Geology agree." Oh yes! Mr. Beecher; take the demonstrations of Science, and clothe the words of the Bible with them, and then cry out "Look!—see how the Bible and Science agree!" Theologians who argue thus, are literary thieves—stealing the livery of Science to clothe their Bible in. It is simply inventing scripture to suit their case. What cannot they prove if we allow them to go on thus?

But Moses himself, who wrote the Book of Genesis, had no such an idea. He spoke of a day, he always meant our twenty-four hour day, or from one sunrise to the next. His days were composed of an evening and morning. Are gigantic periods composed of an evening and a morning? The Jews may be supposed to understand their own scriptures better than old Doc Chalmers, Henry Ward Beecher, or the whole host of black-coated clergymen combined together. They always understood the six days of creation as literal days, and laugh at the idea of gigantic periods gotten up within the last fifty years by Chalmers & Co.

If the six days were long periods, then the seventh day must have been a long period also. But the Jewish Sabbath was kept in memory of the seventh day. Did they keep it for a long period, or only for a single day? This shows how the Jews interpreted their own Scriptures. But if the six days of Creation meant long periods, now, then they always meant long periods. It follows then that the Bible upon this subject has never been understood—neither by the Jews nor anybody else—until within the last fifty years. If these modern expounders are correct, then nobody ever understood correctly that book upon which they affirm the destiny of the world hangs.

But beautiful, pure, star-eyed Science—the world's only saviour, and civilizer—has always had the bloody hands of ignorant religionists clutching at its pure white throat!

But as Abraham Lincoln once wisely declared that "This country must either be all slave or all free," so, we declare that this story of Creation must become either all Bible or all Geology. There can be no mixing up of the two stories together.

Hugh Miller tried to reconcile these two stories, and the sad result was that he crazed his brain, and with a pistol blowed off his own head. But if Science and Religion were not antagonistic to each other, then why did they persecute and persecute the great and good Galileo and his followers. He made astronomical discoveries, which the clergy deemed contrary to the Bible, and hence they went for him on general principles; and fourteen long years of his pure and precious life were spent within the dark walls of a dreary prison, and all at the hands of an ignorant, heathenized, persecuting Church. Science has beautifully laid the Mosaic account of Creation upon the shelf.

His account of the origin of man, too, how laughable! He thinks God made him out of a bit of *Asiatia mud*! Yes, mud was good enough for man, but God must have a nice piece of bone to make a woman of. He chloroformed Adam, and then by a masterly surgical operation, cut a rib from his side, in order to have something nice to make a companion for him. But it seems, from the account, that God had forgotten to make any clothes for this beautiful brace of human birds whom He had created. Adam, getting his eyes a little open, discovered his nakedness; and seeing that the Lord had made a small mistake in the way of duds, began to feel a little ashamed, and so sneaked away to the back side of the garden and hid himself. How strange it seems, too, that in so small a place as a garden, the Lord could lose this man of his, and go bellowing about—calling at the top of his voice—"A-d-a-m, where art thou?!" God's clairvoyant and all-seeing eyes must have been in an eclipse about that time, or He could have seen His man, even if He had been hid behind a mountain. But if God did actually lose the man He made and placed in that garden, then He cannot be a God. And again, if God pretended that He had lost him, and yet knew very well, all the time, where he was, then He is playing the hypocrite, and cannot be God. But this story of Creation, as told by Moses, when studied in the light of Science, resolves itself into a laughable farce—a trumped up account—a mere fiction, gotten up for the world to rest their minds upon, until men should progress far enough in scientific discovery to enable them to read correctly, the great Book of Nature, and discover therein the only true history of Creation.

Moses, in his account, puts in a little afterthought, which he came very near forgetting. He expressed it thus:—"And He made the stars also." A little thing in Moses' eye, but modern science has demonstrated that these six words contain more than any other six words in the whole Bible.

Those great starry worlds were to Moses' mind but little flecks of diamond dust—scattered promiscuously over the firmament on high—little holes through the sky, to let the glory shine through! But those little shining points of the ancients have proved to modern men to be great and ponderous worlds—many hundred times larger than the one on which we dwell.

But Moses records the making of all these stars as a part of the fourth day's work, thus showing conclusively, how ignorant he was of the things which he was writing about.

Jupiter is thirteen hundred times larger than our world, and must have taken God seven thousand eight hundred days, or twenty-one years to have created it. And as He must rest every seventh day, and refresh Himself, this would take over twelve hundred days, or three years more, to be added to the time.

Saturn is eleven hundred times larger than our earth, and would, consequently, take the Lord God over seven thousand days to build it—that is, taking the six days He was employed in making this earth as the standard of His ability, and presuming that He paid strict attention to business!

And thus we might go on throughout the endless train of the starry hosts, which Moses supposed from their smallness, only employed a few spare moments for the Lord to create, and which he came very near forgetting to mention in his history.

Oh ignorance where are the charms That fools have oft seen in thy face! To the ancients you gave no alarm, But now you're a horrid disgrace.

CHAR. W. STEWART is now lecturing on the Spiritual Philosophy, at Kirksville, Mo.

Sign Painting.—Whenever any of our friends want very nice, or plain sign painting done, they will do well to examine the advertisements in this paper; for instance, see Bro. A. G. Moore's advertisement.

## Philadelphia Department.

BY HENRY T. CHILD, M. D.

Subscriptions will be received and papers may be obtained, at wholesale or retail, at 634 Race St., Philadelphia.

## Let Every One Sweep Before His Own Door.

(A Paraphrase.)

Do we heed the homely adage, handed down from days of yore,  
"Ere you sweep your neighbor's dwelling, clear the rubbish from your door."  
Let no filth, no rust there gather,—leave no traces of decay,—  
Pluck up every weed unsightly, brush the fallen leaves away!

If we faithfully have labored thus to sweep without, within,  
Plucked up envy, evil-speaking, malice, each besetting sin,  
Weeds that by the sacred portals of the inner temple grow,  
Poisonous weeds the heart defiling, bearing bitterness and woe;

Then, perchance, we may have leisure o'er our neighbor watch to keep—  
All the work assigned us finished, we before his door may sweep;  
Show him where the mosses clinging—tokens ever of decay—  
Where the thistles, thickly springing, daily must be cleared away.

But, alas! our work neglecting, oft we mount the judgment seat,  
With his failings, his omissions, we our weary brother greet;  
In some hidden nook forgotten, searching with a careful eye,  
We the springing weeds discover—some slight blemish there descry.

For his slothfulness, his blindness, we our brother harshly chide,  
Glorying in our strength and wisdom, we condemn him in our pride;  
Ask not why he has neglected thus before his door to sweep,  
Why grown careless, he has slumbered, failed his garden-plot to keep.

On the judgment seat still sitting, we no helping hand extend  
To assist our weaker brother his short comings to amend;  
For his weariness, his faltering, we no sweet compassion show—  
From our store no cordial bring him, no encouragement bestow.

But, while busied with our neighbor, urging him to ceaseless care—  
Calling to the thoughtless idlers, to their labor to repair—  
Lo! unseen the dust has gathered, weeds are growing where of yore  
Flow'ers rare and sweet were blooming when we swept before our door.

Ah! how easy o'er our brother faithful ward we would to keep,  
But, alas! before our dwelling hard indeed to daily sweep;  
Harder than to share the conflict, "by the stuff" at home to stay—  
Easier far to sit in judgment than to humbly watch and pray.

## On the Wing.

Blessed is the angel of health! After five weeks imprisonment and suffering, we are again out in the beautiful and genial sunshine; and as the flowers come forth we hope to grow stronger.

Brother and sister, A. J. Davis and wife, have been with us for a week past. He is just as full of sunshine and genial wit, as ever, and it is good to be with him. He tells me that he has laid his pen aside for a time, and he and his wife, whose countenance is always a benediction, intend traveling for a year. They would like to lecture, and surely they ought to have the opportunity.

They are trying to sell their beautiful home in Orange, and expect to be able to do so this spring, and then they will be free. Thoreau said, "If a man owned a cow he was a slave to her, he must go home twice a day to milk her;" and the man who owns a house is bound to it; he cannot be free. "Blessed be nothing!"

## Emily L. Bishop,

Passed on to the higher life, from the residence of her brother, in Lumberton, N. J.

This young woman has been an intense sufferer for many years. She was developed as a medium, and her life was made much more happy by this genial influence.

On the 24th of January, we attended her funeral, on which occasion there was a large gathering of friends—and seldom have we felt a stronger impression of spirit presence. We spoke freely to the friends on the subject of Spiritualism and its glorious teachings, which have robbed death of its sting, and the grave of its victory. It was a very solemn and impressive meeting; and the spirit of our newly risen friend spoke to her relatives and the assembled multitude, and gave them much wholesome advice. Truly, though dead as to the outward, she speaketh, and bids us look up higher and behold the glory and beauty of the Summer Land—the home to which she has been translated, and from which, in the fullness of love which characterized her, she greets all her friends.

The memory of the just is truly blessed, and, when with it comes the consciousness that they are not gone, but in the true reality of life are with us, then can we look forward in confidence to meeting them in their home above.

"Not shadows in a shadowy band,  
Not others, but themselves are they.  
And still we think of them the same.  
As when the Master's summons came;  
Their change the holy moonlight breaking  
Upon the dream-world sleeper waking—  
A change from twilight into day."

## Carrie Gould,

IN MEMORIAM.

"Suffer little children to come unto me and forbid them not."

This consoling text, when interpreted to mean the passing away of our children, has a very different significance to that which it has when we understand it to mean, as it really does, the return of those blessed ones who are "all ministering spirits."

Carrie Gould, the subject of this notice, is the only daughter of Richmond and Mary Gould, of Philadelphia. For thirteen summers and winters, had she gladdened their household with her sweet and spiritual presence—and there was so much of the latter—that it made us feel that she was not long for this world, but that, like a beautiful flower, ripened by the early sun, she was soon to be transplanted to the spheres above. On the 17th of February, 1872, after a brief illness with scarlet fever, she passed away. Soon after she was taken ill, she said: "Mother, don't worry about me, I am going home."

At her request, the following poem, by that gifted medium, Lizzie Doten, was read to her every day:

## "GONE HOME."

"They called her, from the better land,  
And one bright spirit led the way;  
She saw the angel's beckoning hand,  
And felt she could no longer stay.  
O white-robed Peace! thy gentle cross  
Gave to her trusting heart no pain,  
And that which is our earthly loss,  
Is unto her, eternal gain.

"God is a Spirit"—we can trust  
That she has left earth's shadows dim,  
And laid aside her earthly dust,  
To grow in likeness unto Him.  
"God is a Spirit"—"God is Love!"—  
And closely folded to his breast,  
Her spirit, like a tender dove,  
Shall in His love securely rest.

"Oh, it was meet that flower-wreathed Spring,  
With forms of living beauty rife,  
Should see the perfect blossoming  
Of this bright spirit into life.  
The flowers will bloom upon her grave,  
The holy stars look down at night,  
But when bright palms immortal wave,  
She will rejoice in cloudless light.

"O, sweeter than the breath of flowers,  
Or dew that summer roses weep,  
Deep in these loving hearts of ours  
Her blessed memory will keep.  
Bright spirit, let thy light be given,  
With tender and celestial ray,  
Beaming like some pure star from heaven,  
To guide us in our earthly way.

"Clad in thine immortality,  
E'en now we hear thee, joyful sing—  
"O Grave, where is thy victory!  
"O Death, where is thy sting!"  
Pass on, sweet spirit, to increase  
In every bright, celestial grade,  
Till in the land of love and peace,  
We meet thee, dear one, face to face."

She remarked at times after this was read, "Mother, when I am gone home, you will read this often, and you will know that I am near you."

During her illness she was often favored with beautiful visions of the inner-life; saw and conversed with her spirit-friends who were around her; frequently announcing familiar names of deceased friends and relatives, some of whom she had never known or heard of.

The spirits presented her with flowers and food which she would indicate by raising her hand to her head, and speaking of it.

She frequently called her mother's attention to certain points in the room, saying that she saw beautiful bright stars there, and afterward spirit forms appeared.

She would say, "Why mother, don't you see them?"

She had no desire to get well.

Even with all the sweet consolation that our religion of Spiritualism brings in the positive evidence of the presence and loving influence of the dear ones gone before, there are ties which cannot be severed without pain; and, though we know full well that,

"There's not a charm of soul or brow,  
Of all we know and loved of thee,  
But lives in holier beauty now,  
Baptized in immortality."

Yet, it is a triumph to be able to say, as these parents do: "We would not have her back in the form, for we know she is better off." The consciousness of her presence and love is a balm to the wounded spirit, and the evidence that she gives us of the beautiful home to which she has gone, does more than anything else to satisfy the bereaved ones, and bid them look up higher and thank God that He does "Suffer little children to come unto us and forbid them not."

## "An Ounce of Prevention is Worth a Pound of Cure."

H. T. CHILD, M. D.—Dear Doctor:—Some time ago you made a request of a chairman of a committee, appointed at a meeting of "The American Association of Spiritualists," held at Troy, N. Y., from Sept. 12th to 14th, 1871, through the columns of the RELIGIO-PHILOSOPHICAL JOURNAL, that you would receive information in regard to the treatment of insanity by "magnetism."

As I have never been able to relieve confirmed cases of insanity by the laying on of hands, and for many reasons do not believe that such a result is possible, I have directed all my efforts to its prevention, upon the principle that "An Ounce of Prevention is Worth a Pound of Cure."

The word insanity, let us examine the nature of this distressing condition.

The term insanity is a general one, and necessarily as imperfect as our ideas in regard to it are indefinite,—for there may be a partial state, or persons may be "wrong" in a single faculty, or slightly demented—from a "kink in the head," or "a bee in the bonnet," to idiocy, or from delirium, hysteria; melancholy, moral and religious insanity, to mania in its worst form.

The brain is the seat of the disease, and being composed of function, derangement may take place in one or any number of them, either from ennui or over excitement, so that an endless diversity of mental disorders may arise.

A correct classification therefore, seems to be impossible, for all kinds run one into the other.

It will, however, be sufficient for our purpose here to know that, where there is something wrong, or a "screw loose," the machinery will not work well; and the best way to avoid the consequences is, to prevent the screw from getting loose, or the mind from being injured. The cause of nothing that will so effectually prevent all hallucinations, cerebral irregularities from pain, and functional disturbances, or irritations in various parts of the body, whether from absolute injury, atmospheric change, exciting or depressing causes heat, cold, a want of confidence or imbecility, etc., as being able to enter the stativulic condition at will.

You know full well, that the pain resulting from the spark of a locomotive in the eye, can be instantly relieved by pouring the eye into the insensible condition, independent of the rest of the body; and that a whitlow upon the finger, can be "put back" effectually by the same exercise of will-power. These beneficial effects independent of relieving the pain in your poisoned hand were lately experienced in your own person.

I have seen chorea, epilepsy, neuralgia, nervous affections generally, blindness, lameness, fevers, inflammations, hip-disease, dyspepsia, hysteria, melancholy, and even lock-jaw cured by entering the stativulic condition; and there can be no doubt that if persons were taught the true nature of the condition, and how to enter it at will when young, that all these diseases, as well as many others, insanity included, could be prevented by the proper use of stativulism, so as to remove or prevent the causes which produce them, or when produced, to relieve them at will.

If, in a religious point of view, all those who have been misled by false teachings in regard to the powers of Christ, were to learn that the same powers of clairvoyance, mind-reading, or clairaudience are possessed by all who enter this condition, and that when in this condition, spirits can aid, impress and control them to do wonderful things, such as were done of old, "and even greater things" than were then effected, they would not now be maniacs—priest-ridden bigots, or subject to any species of mental slavery. Their eyes—and they would then be prepared, not only to act in connection with spirits in doing good, but would heal, and do so effectually and knowingly.

The sooner, therefore, that stativulism is perfectly understood and practiced with the view of preventing insanity, as well as other diseases, the sooner will your hospitals, asylums, and

prisons be unnecessary, for lack of inmates, that now fill them, with objects, too abject and revolting in their moral, as well as in their physical condition to contemplate.

Teach the rising generations stativulism, and as you do so, insanity and the physical infirmities of man will give way to the nobler qualities of his mind, until the earth shall truly become a paradise for all God's children.

In the RELIGIO-PHILOSOPHICAL JOURNAL of the 27th of January last, I have been asked quite a number of questions which the learned correspondent cannot answer himself. I will ask him another by way of sharpening his perceptions, viz: Is it magnetism that, after winding up a clock, makes it go, or is it a quality in the spring, called elasticity?

If the gentleman will carry out the idea, he will be able to learn why one class of nerves are voluntary and the other involuntary. What makes the heart beat, the circulation flow, the liver secrete bile, the stomach digest and the brain act? In this connection, I would again remind those who believe and advocate the magnetic doctrine, that arrogance and ridicule are not logic; and that in the future, I will not answer any correspondent who makes me say what I never uttered. It is begging the question too far to assert outside of facts, and but a poor dodge to gain capital.

WM. B. FARNSTOCK.

LANCASTER, Pa.

## Passed to Spirit Life.

[Notices sent us for insertion in this department will be charged at the rate of twenty cents per line for every line exceeding twenty. Notices not exceeding twenty lines published gratuitously.]

Passed to the higher life, March 12th, 1872, Letitia, wife of Jas. H. Armstrong, of Prairie Green, Iroquois county, Ill., aged 48 years and three months.

Passed on to the higher life, March 30th, Wm. Brown, aged 32 years, two months and ten days, of consumption. For many months he was a patient sufferer; yet his faith in the sublime truths of the Harmonical Philosophy was his solace, and though it was hard to bid adieu to his young wife, his aged parents, and all his loved friends, yet with an unflinching spirit he walked down the shadowy vale, and crossed the silent river of death, confident that he should become a ministering spirit to the dear ones left on earth, and the first to greet them on the sunny shore of the beautiful Summer Land.

## LITERARY NOTICES.

The Outlook, a new and neatly printed magazine, is upon our table. Its first volume commenced with April, 1872, and promises to promote the cause of education, temperance, and whatever else good men of every belief acknowledge to be for the welfare and improvement of man. If it makes good its promise, and its appearance and terms seem to warrant that it will, we predict and wish that it may receive a liberal patronage, and wield a good, pleasant and great influence. \$2.00 a year. Address The Outlook, box 115, Chicago, Ill.

Old and New contains in the April number, among other matter of value and interest, some curious statements (in Mr. Hale's introduction) about the Japanese, and the letter of credence of the Japanese ambassador to this country from his Imperial Japanese Majesty, Meitsohito, is correctly printed in the Washington Correspondence, while the address to the House of Representatives is given in the Introduction. Mr. John Burroughs, a singularly agreeable writer, discourses about early spring in "A March Chronicle." Dr. Bellows examines carefully and sensibly "The Break between Modern Thought and Ancient Faith and Worship. There is a very taking account of the wonderful wealth of the famous "Silver Islet Mine," on Lake Superior; and quite an elaborate history is given of a queer German controversy over two pictures attributed to Holbein.

## Widow's and Orphan's Fund.

Amount previously acknowledged.....\$651.50  
Mrs. Maria Hance, Wyandotte, Kan..... 2.00  
A. R. Crandall, Xenia, O..... 1.89  
A. W. Lindsay, Joliet, Ill..... .50  
J. McEadner, Olivet, Mich..... .15  
T. J. Howland, Providence, R. I..... 1.50  
D. G. Hopkins, Portland, Me..... .50  
Mrs. B. H. Roberts, Stockton, Cal..... 1.00

## Baker and Kent.

The following sums have been sent to this office during the past week, instead of directly to them as they should be. Friends will please send directly to Austin Kent, Stockholm, N. Y., and Joseph Baker, Janesville, Wis.:

Amount previously acknowledged.....\$18.55  
S. B. Cheney, Boswell, Ind., each..... .60  
Thos. Butcher, Dallas, Tex., each..... .15  
David B. Scofield, Auburn, Or., each..... .25  
A. Smith, N. Salem, Ind., Kent..... .10

## Special Notices.

The Tree of Life, the Throne in Heaven, and the New Jerusalem.—The first true explanation ever given of these will be found in the "SATENA." 300 pages; cloth, \$1.00. See advertisement.

## Dr. Jones, the Healer.

ERRORS RELIGIO-PHILOSOPHICAL JOURNAL: I wish you to inform the public, especially the medical, that Dr. Jones, now in Atchison, Kansas, is making the lame to walk, the deaf to hear, the blind to see, all through his strong magnetic powers, and that he has been successful in some of the worst cases on record, one of which is a case of St. Vitus' Dance which he cured the skill of learned physicians, but gave away at the laying on of his hands. So rejoice, ye afflicted, for there is health for you in the magnetic touch of Doctor Jones. Hereafter his whereabouts will be noticed in the JOURNAL. R. M.

Davenport, April 3d, 1872.



THE Tenth Volume of Wood's HOUSEHOLD MAGAZINE begins with January, '72. It is edited by Gail Hamilton, S. S. Wood, and H. V. Osborne, and includes among its regular contributors Horace Greeley, Gail Hamilton, Thos. K. Beecher, Dr. De Lewis, Dr. W. W. Hall, James Parton, etc. Harriet Beecher Stowe, Brick Fennerty, John G. Saxe, Major Genl. Kilpatrick, Petroleum V. Nasby, etc., write for it occasionally. Terms, One Dollar a year. In exchange, three first-class periodicals are given for the price of one of them. The most liberal Premium List ever published. No periodical is more frequently or favorably mentioned by the press. Wood's Household Magazine is one of the monuments of business enterprise which mark the age. "Methodist Home Journal," Philadelphia, Pa. "It has been improving ever since we knew it—a good criterion for the future."—Cortier, Am. Market, Canada. "It is a marvel of cheapness and interest."—The Standard, New York Times. Specimen copy sent free to any address. S. S. WOOD & CO., Newburgh, N. Y.

## The Descent of Man

AND Selections in Relation to Sex. BY CHARLES DARWIN, M.A.F.R.S. WITH ILLUSTRATIONS. Two Vols., over 400 pp. each. Price \$2.00 per Vol.; postage 24 cents each.

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GRANVILLE, O. — R. N. Sherman writes: too, feel like a child again, and to the wide spreading fires of true spirit power, having hoped, and most fervently desired that I might, some future time outside of my medismatic powers, get some satisfactory tests for my own benefit. I called, with some others, at the rooms of Mr. W. Carr, Columbus, O., where I soon could find the longed for tests. I was very quietly asked of myself, her face from me at the time, and she being an entire stranger, I remained silently waiting for a blessed response. She immediately states, "There is a dear little boy standing before you, smiling sweetly upon you, and he will be a blessing to your life." Yes, if I am a little child of mine, will he give me his property? "Yes," she said. "He is a dear little boy named," The name of Moses Sherman was at once announced, which name belonged to me. I then appears an aged grandfather, whose identity was perfect in description. I was a dear old man, same who later in life, from some six years ago given the name as Willie Brogg. My heart was touched by the substantiated facts presented on







Frontier Department.

BY E. V. WILSON.

Our Eastern Tour—No. 11.

Washington Items Continued.

Wednesday, February 7th. "All mind reading!" exclaimed a voice on the conclusion of our remarks to Bro. Davis. Turning to Mr. Mason, of Mo., we said: "Sir, your memory of facts and dates are good?"

"Yes, sir." "Very well; let us now decide this matter of mind-reading. Will you tell this audience that which took place with you the year you were twenty, in August and September, dating from the 10th of August to the 25th of September?"

After a few moments' reflection, Mr. Mason replied, "I do not remember of any remarkable event occurring to me at the time you refer to. On reflection, I cannot tell you anything."

"Well, sir, we will tell you what took place." We then related a remarkable fact, giving full description of persons, incidents and cause, asking, "Is it true or false?"

"Yes, sir, it is true—literally true." (Sensation.) "Where is your mind-reading?"

"It was not my mind sir," replied Mr. M.— "No, sir, we are well aware of that; we received the fact from a spirit which we fully described, and was as fully identified."

Turning to a German. "There is with you a spirit. He has on a peculiar uniform. On his right shoulder hangs, or rests an eagle, like the eagle worn by a Colonel of the American Army. He pictures to me a foreign scene, fully describing it. The death of this man was a violent one. We hold he was drowned. What do you know of these facts?"

"Nothing sir, whatever." After questioning him a little further, we became satisfied he knew nothing of the matter. And yet, the spirit insisted that his statement was correct. Giving a name, again our German subject failed to sustain us, and there was an exhibition of satisfaction at our seeming defeat. These statements and facts occurred on the evening of Tuesday, the 6th.

On the evening of the 7th, our German subject sent us word by several parties, that the statement was literally true in date, the eagle, the uniform, the property, the death by drowning—in every fact true.

We found on our desk a book, "Junius Unmasked; or, Thomas Paine the Author of the Letters of Junius, and the Declaration of Independence. Washington, D. C.: John Gray & Co., Publisher. 1872." Accompanying the book a note.

"E. V. Wilson, Esq.—Dear Sir: It is said that before this book was published, you publicly prophesied, or stated, that Thomas Paine was the author of 'The Junius Letters,' as well as 'The Declaration of Independence.' Will you be kind enough to state before your audience, the facts in this matter?"

Truly Your Friend."

We answered:—In 1859, second Sunday in December, in the Melodeon hall, in Cincinnati, Ohio, before full three hundred people, we stated under influence: "I, Thomas Paine, declare to this audience, and acknowledge the authorship of 'The Junius Letters.' And I drew the first draft of the 'Declaration of American Independence.' Again, 1865, in March, at Metropolitan hall, it was declared; also in 1867, in Cincinnati.

In the spring of 1869, on the evening of the third Sunday, in May, we again spoke the fact in Chicago, Ill.

In September, 1869, standing in the office of Judge James H. Knowlton, in Chicago, we took from a shelf of books, "Junius Letters" and "Thomas Paine's Age of Reason." Looking at them we spoke to ourselves as if answering a question—"Yes, two great mental efforts—great works, indeed; and by the same mind. Thomas Paine, the author of each!"

"What is that? What did you say, Wilson?"—That the author of these two books, are one and the same, and his name Thomas Paine, sir? What are your reasons for this statement; have you read and carefully compared these books, the 'Works of Thomas Paine,' and 'Junius'?"

"No, sir, but Mr. Paine says he is the author; and that ere ten years have passed away, the positive proof shall be given to the world. Will you lend me these books?"

"Yes, and any other works in my library. Are you going to right up the matter?"

"No, sir, I am not capable of the task, but it will be done!"

a work of merit, and adds one more proof of the good there is in Spiritualism, and that the immortal For a truth, we feel that "Junius Unmasked" is spirit of the earthly Thomas Paine has kept his promise to us, proving his power to control our mind. Our prophecy has been sustained. The slave-power is broken; the slave is a free man, Junius is Unmasked—Thomas Paine the author. Austria has been subdued, and the unity of Germany established. France is a conquered nation; Napoleon the III, without a throne, and Pio Nino virtually a prisoner in the Vatican—his political power gone. Will England stand by her treaty, or will she back down?

"And the spirits of the prophets are subject to the prophets." "I am he that liveth and was dead, and behold I am alive forevermore. Amen." "To another discerning of spirits." "Should not a people seek unto their God for the living to the dead; to the law and the testimony? and if they speak not according to this word, it is because there is no light in them."

And we, the Spiritualist, believe not, but know that we are immortal.

(TO BE CONTINUED.)

E. V. Wilson's Appointments for April.

We will speak in McHenry, McHenry Co., Ill., on Saturday evening, April 20th, and Sunday morning at 11 o'clock, and Sunday evening, at 7½ o'clock, the 21st inst.

Miss Isa Wilson, the Musical Medium, will accompany us, discoursing songs and music, under spirit influence.

We will hold a seance Sunday afternoon for tests and music, at 3 o'clock. Admission 25 cents. The friends at McHenry will oblige by having a pianoforte in the hall. The spirit moves us to say, that we shall have a feast of good things and a flow of reason. Come, friends, let us meet together in love and truth.

We will speak in Mechanicsville on the 26th, 27th, and 28th inst.

Our wide-awake friends at Louisville, Ky., celebrated the twenty-fourth anniversary of Modern American Spiritualism by a grand ball and social reunion, which was a decided success.

"OUT WEST" is the name of a sprightly little eight-page sheet, published at Colorado Springs, Col. Ter. Those wanting information of that glorious country will do well to send for it.

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While it maintains its right to discuss all subjects in a proper manner, it makes no pretensions to be an independent paper. It is dependent upon an intelligent and patriotic public for its support, and will endeavor to be always faithful to the cause it professes to espouse.

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Believing that the present Republican administration is the worthy successor of the martyred Lincoln, and that its continuance in office is demanded by the best interests of the country, it advocates the re-election of President Grant, and will "fight it out on this line, if it takes all summer."

Every necessary exertion will be made to make it in all respects a first-class newspaper, and a welcome visitor in the house of every patriotic family.

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It is our design that every subscriber look carefully to his or her account as found printed upon the yellow slip attached to the margin of the paper, or upon the wrapper. If any one does not understand the manner in which their account is kept, turn to the head of the first column of the fourth page, and study it well so as to fully understand it, and then if our account with you is not correct, write and tell us explicitly wherein there is a mistake, and it shall be corrected.

It is probable some subscribers may not have been properly credited since the fire, but we have every letter that has been received, and can easily correct any mistake on having our attention definitely called to it.

We desire to correct all mistakes immediately and have every persons account appear as it truly should—hence we say report definitely any mistake that may be observed, immediately on reading this notice, and oblige yourself as well as the publisher.

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The work clearly shows MAN has ever made a God in his image, and has conceived him to be in harmony with his (man's) own development. Hence, when man saw only through his own nature, his God was bloodthirsty and combative. These ideas are best expressed on page 165.

It seems that every creed or tribe of earth, Conceive a god, and gives him form and birth, Possessing all the traits of every tribe; And while portraying God, themselves describe; And as they each advance in reason's light, And have more just conceptions of the right, A god of like improvement then appears. Reflecting still their passions, loves, and fears; Then let us turn from that beguiled age, When God, a jealous God, was fired with rage; And may divine wisdom from above be found, Expand our souls to see a God of love.

High authorities assert that some of the most difficult questions have been rendered plain in this remarkable book. For instance, the sovereignty of God and the free agency of man are for the first time reconciled. Read the following, on pages 25 and 26:

That God ordained the whole is understood To ultimate in universal good; Yet hath no less decreed that man shall be, Within a given sphere, an agent free; As fishes well secured in globes of glass, Are free within, though none without can pass; While they, like us, look outward all around, May often wish a larger range was found. But highest wisdom hath ordained this plan, To localize the feeble powers of man; Where each may freely choose a field of thought— May grope in darkness or be wisely taught; Where all will learn, all laws are understood, To harmonize with universal good. Thus God ordained that every wayward soul Should walk in wisdom's ways by self-control. Hence man's free agency is not denied, While God's grand purposes are glorified.

The sublimity of the first ten lines on page 16 has seldom been equalled:

Creation but one galaxy unfurls— Jehovah's crown a diadem of pearls! Each star-like gem upon the whole depends: The whole to each a needed influence lends: Each orb, an aggregate of countless grains; Each grain a key, a ponderous arch sustains; Destroy but one, the boundless spheres will fall, And tumble worlds to chaos, one and all; Thus all are linked in Nature's endless chain— The hand that forged them never wrought in vain.

The following is of especial interest to orthodox readers:

You must believe that men are all depraved, And that but few of all mankind are saved; Yet but God's cruel death, oh, strange to tell, These few are thus released from endless hell; For every creed declares all hope is vain; If Christ, the Son of God had not been slain; And yet I think no creed will dare deny That Satan caused the Lord their God to die; Thus it would seem that all who rest in peace, May thank the Devil for their kind release!

From the above extracts a faint idea may be had of the merits of this work. But no advertisement or extracts can do it justice.

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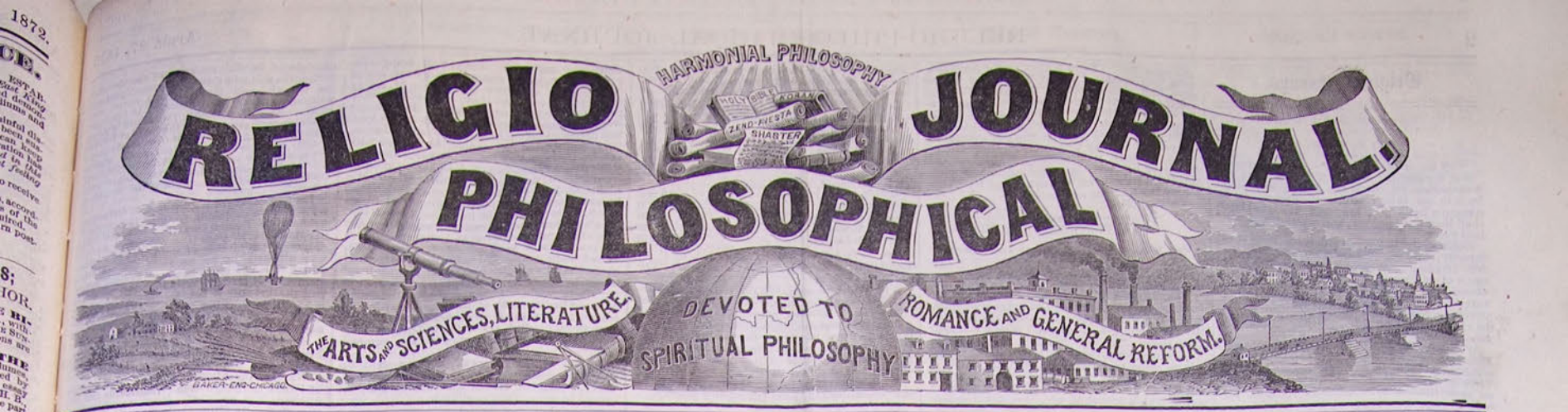
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VOLUME XII. CHICAGO, APRIL 27, 1872. NUMBER 6.

**SPIRITUALISM.**  
Abstract of a Lecture Delivered by Thos. K. Beecher, at the Opera House, Elmira, New York, Sunday Evening, March 17, 1872.

After the Sadducees say that there is no resurrection, and that there is neither angel nor spirit, but the Pharisees confess otherwise. Acts xiii, 8.

By this text it appears that Sadducees are no modern invention. Side by side with the pious, who have always believed in God and angels, and souls of men in and out of the body, we find rational and scientific incredulous people. Such classes were found in the Jewish church. It is frequently even the high priest who is a Sadducee. As it was in the days of old, so it is now. In this city we find some people who believe in God, in angels, in spirits, and other things which are doubting or denying all things which are calling for proof.

I suppose this disagreement of honest men will continue till the end of the present order of nature. The first man, being of the earth, has the start of the second man who is from heaven. It is not to be wondered at that what we learn first, namely, the things of the flesh, should seem more demonstrable and substantial than the things of the spirit. They who have been born of the flesh and the flesh only, will mind the things of the flesh. They who have been born of the spirit will mind the things of the spirit. And men do not naturally, that is to say at first, discern the things of the spirit, neither can they know them, for they are spiritually seen and only so.

When a scientific man, therefore, arranges his laboratory and adjusts his apparatus, all of which are invented for the express purpose of detecting and measuring matter and the forces that play between the atoms, and insists that there is not in the universe any form of being or force except that which can be detected and measured by his scientific apparatus, he is begging the question at the outset. As if a man should deliberately shut his eyes and demand that all the phenomena of light should report themselves to his ears. Spiritual forces, being, as far as we know anything about them, purely elementary activities, can not be turned on or turned off like a miller's head of water or the gas in our burners; but must always be investigated by permission of the intelligent beings, whether they be whimsical, mischievous, angelic or divine.

In our dealings we are wont to say, "If you please," anything like suspicions or contempt or insult excites antagonism and obstinacy. He who comes to you proclaiming that he believes you an illusion, a nobody, a cheat not worth a wise man's attention, in a certain sense forces you to silence and an answering of contempt of him.

Object, therefore, to all the scientific investigations of Spiritualism which have been undertaken as yet by natural philosophers of high repute, that they all approach the subject not as if they were dealing with intelligent spirits their equals or superiors, but unwillingly, contemptuously. They find a verdict before they begin to investigate. They have a patronizing way with them, as much as to say, "Yes; there are so many fools that believe that there are spirits that we will, for a little while, give up our more important affairs long enough to unmask the deception."

I have in mind a minister of the gospel widely known in the United States, who has lived and will die a bachelor. And when I asked the reason, I learned that he had been rejected eight or ten times by very noble women; when I inquired why he was so rejected, I was told that he always approached them in a patronizing and condescending way, as if willing to share his high station with them, if they had wit enough to see what was good for them. And they all refused him, just as the spirits refuse to answer the scientific man, who in his proud way has approached their mystery—refuse to answer, or delight in deceiving him.

Now, citizens, I insist that spirits have rights—that it is as ungentlemanly to insult them as it is for us to insult each other. If I wish to make your acquaintance I shall do it by your leave, and shall never know you and your ways except I approach you politely. Seeking to investigate you in any other way you will treat me either with contempt, or will have a genuine pleasure in fooling me.

If asked then why few or no scientific men of any attainment have any confidence in what are called spiritual manifestations, this is my answer:

First, they begin by denying that they themselves have any souls to speak of, which may possibly be true; and

Second, that all other souls in the universe are beneath a wise man's attention.

They begin their investigations by putting out their spiritual eyes and disusing the habits of religion, and when they are cast out of good society in consequence of their rudeness and stupidity make it a boast that they do not see and never have seen any phenomena worth calling spiritual. To people of this class I suppose the words of our Lord Jesus apply: "I thank thee, Father, Lord of heaven and earth, that thou hast kept these things from the wise and prudent, and hast revealed them unto babes."

That this is no unjustifiable inference, appears in the solemn utterance of Moses in Deuteronomy, x, 17:

"The Lord, your God, is the God of gods and Lord of lords, a great God, mighty and terrible."

The gods of the heathen are spoken of very frequently. And finally the Apostle Paul explicitly declares: "There be lords many and gods many, but to us one God."—First Corinthians, viii, 6.

It is an unscriptural error that confounds

idols with false gods. An idol is nothing at all. But inferior gods are spoken of certainly by Moses, by Samuel, by David, by Jesus Christ and by Paul.

Next we find the people of Israel forbidden to use divination or an enchantment, or a witch, or a consulter with spirits (this last phrase, I am told, is in Hebrew, literally the man or woman that there is in them a spirit—a very perfect definition of our modern medium, or a wizard, or a necromancer).

These tendencies to divination and necromancy were so strong, and are to day so strong among men, that just as total abstinence is the necessary cure for general drunkenness, so the Lord God prescribed total abstinence from dead bodies as the only cure for this widespread consulting of the dead. "He that toucheth the dead body of any man shall be unclean seven days." Priests and all the ministers of the tabernacle were in a special manner forbidden, under severe penalties, from approaching the dead, in which respect the priests of Israel strikingly contrast with the priests and preachers of all other religions.

We find, also (and I pray you remember that I am not exhausting the teachings of Scripture, but am glancing at facts which live in my memory, perhaps not one-tenth part of what I might quote), that when Balaam bribed, was going on his errand, and an angel stood in the way before him; that the ass on which he rode saw the angel (just as cats and dogs and horses see spirits to-day) before Balaam saw him; that the Lord opened his eyes and Balaam too saw the angel.

We find the woman of Endor, usually and improperly called a witch. She did not know Saul until after her incantations, when she became clairvoyant, as we should say, and recognized the king through his disguises, and brought him a message from Samuel.

I would have you notice, too, that all spirits, or at least samples of every class, have, according to Scripture testimony, made themselves apparent to the eye or the ear, and sometimes to both. God appeared to Adam and talked with him; to Abraham, in the form of a traveler; afterward to Lot in Sodom; before Moses in a sphere of light around the acacia tree; to all Israel in the pillar of fire and cloud that went before them as they journeyed and rested on the holy place when they camped; to Elijah, by a still, small voice; to Solomon when he dedicated the temple; to Shadrach, Meshach and Abednego in the fiery furnace.

These and like manifestations of God we call by the learned name, "theophanies," that is, outshinings of God. It still remains true, however, that no man hath seen God at any time, for no man can look upon Him and live.

Angels appeared to the shepherds when Christ watched their flocks the evening when Christ was born. Satan appeared to tempt Jesus. Angels appeared again and ministered to him. Angels appeared at the sepulchre and in the garden at his resurrection. Angels stood upon the mount of Olives when he ascended. An angel of the Lord led Peter out of his prison. And when our Lord rose from the dead you remember many saints came forth from their graves, and were seen of many in Jerusalem.

Summing this matter briefly, we find revealed by many Scriptures, (1.) God in three persons, (2.) inferior gods—gods of nations, (3.) we have archangels and angels, the heavenly hierarchy, so-called by John Milton. We have (4.) fallen angels, and (5.) souls of the departed. We have ministering angels sent forth to minister unto the heirs of salvation. We have guardian angels that do always behold the face of the Father in heaven.

My fellow citizens, do not mistake me. I am not endeavoring to set forth the Bible doctrine as to the unseen or spiritual world. I am only calling your attention to the fact that spiritual agencies from God, the Supreme, all the way down the grade to the souls of the beast that go downward, are recognized throughout Scripture. Their being and their activity are assumed rather than asserted. As many of you, therefore, as found your faith upon Scripture testimony may as well deny the existence of God as deny the existence of a work of other spirits, multitudinous and many graded.

One fact alone should silence Sadduceism in all our churches, namely, the most frequent wonderful work performed by the Lord Jesus Christ was exorcism, or the casting out of spirits. The fame of these works filled all Judea and Galilee. The story of them is put before our children in Sunday school, and in the next breath they may hear us saying that Spiritualists are a set of humbugs! Christian brethren, these things ought not so to be.

It is honorable, safe and true for any of you to say that you have never seen and never want to see any spiritual manifestations except the movings of the Holy Ghost. But it is not honorable, on the contrary it is disloyal, to the testimony of Scripture and the testimony of God himself to declare contemptuously that there are no spiritual manifestations—that they are all illusions or worse. I would set forth:

A theory or at least a few thoughts, as to spirits and spiritual manifestations, that are, so far as I know, in agreement with Scripture and observation and sound sense.

We are all of us mediums. Our bodies curiously and wonderfully made are acted upon by forces intelligent, passionate and mysterious. A man is shot dead. While as yet limp and warm, his whole body except along the line of the little bullet hole is as perfect as yours and mine. Nevertheless that body will not again serve as the medium of the intelligent force that worked through it an hour ago. This dead body then, from which a certain something parted and went away, has now become merely so many pounds of matter. Close beside it stands a melodeon of the same weight. The question that I would ask you is this: Is it any easier for you to conceive that a spirit

should move that body round than that a spirit should move this melodeon round? It is so many pounds of matter in either case. And are you or I able to see and say that a hundred and fifty pounds of one sort of matter are more easily moved by a spirit than a hundred and fifty pounds of another sort of matter?

We are all apt to mistake familiar facts as if they were explainable. To me it seems quite as mysterious that a certain life or spirit or soul that engineers my body should be able to make manifestations, as that any other spirit that you choose to name should make manifestations through some derided or half crazy medium. Because a thing has been doing for fifty years it is not therefore explained: it is only made common.

It is often said that our bodies present an apparatus peculiarly adapted to an indwelling soul, an apparatus of nerves and nerve centres with a final concentration at or near the brain—as if this explained anything. Suppose a case:

Come with me to the depot or the Rath-bun House, and you shall hear the click of the telegraph.

"Who makes that click?"

"Buffalo," says the operator.

How does he make it? He opens and closes the circuit. What circuit? The ground and the wire along the telegraph poles. Well, I will go to Buffalo and see it done. When I get there the telegraph people show me into a room ten feet square let us suppose, filled with batteries and magnets, and wires and keys, and all manner of telegraphic apparatus, plump full, so that I can not even open the door, but can only peep in. And they tell me that that room sends the messages. But who starts the room agoing. Ah, the room starts itself, they answer. Empty it out, I say, and let me look at it. Oh, it won't do anything, they reply, if you empty it. There is nothing there that we know of except what you see. Well, that's wonderful. Do you mean to say that you can talk through this hole into that room full of stuff, and messages be sent to Chicago, New York, Elmira, all over the land, just by talking in at that hole? There must be a fellow in there. You can't fool me with a lot of copper wire that way. There is a man hid in there. I am so earnest about it that they let me empty the room from end to end. And I find nothing except batteries, and wires, and keys, and switches, and zincs, and carbons, and other telegraphic stuff. Well, well! I say.

Now, friends, in what does this rude illustration differ from what is now going on in this room. I am speaking to you. There are a couple of holes in your head, and I send messages by those two ears of yours into a room that is full of coils and convolutions of brain. There is a little nerve-wire that goes from your ear to your brain. Were I to yell fire, it would startle you, and you would send messages out to your feet and legs to run, or other messages more sensible, to sit still and wait till the rest had run. I say, wonderful! Another man says, Pshaw! that's nothing; of course brain will act that way. No, I reply; there is a man in, or near, or around that brain.

You talk of the brain as if it were some sort of stuff, so that it was not at all wonderful to find a spirit setting a whole body going, if it only has a brain to work with. Well, then suppose I bring before you a nice, fresh, warm brain on a platter, or if you please, in its own skull. Talk to it now. What is wanting? Why can't I make an impression on that brain? It is all there. We can only answer that the life is gone, the soul is gone, the something or other is gone.

I repeat the question, Because a thing is uncommon, are we therefore to reject it as incredible? The general rule is that men ride horses one at a time. Is it therefore incredible that two should ride the same horse, or three or four? It is common with us that one family lives in a house, is it therefore incredible that eighteen or twenty families should be found somewhere swarming in a tenement house? It is common for one player at a time to perform on a piano. Does this fact make it incredible that a traveler should have heard a tune performed by four hands? It is common that one soul, one life, one intelligence, works through one body. Is it therefore absurd or incredible that two souls or two spirits should use the same body? It is amazing that two can do it. I agree that it is more uncommon, remember, but not a whit more wonderful.

If you say of course every man has one soul, but there is not room for two, I reply, show me room for one. I can not tell you where about in the body one soul resides. Theories differ. And if in these days of science, you incline to say that the soul resides at head quarters in the brain, I reply that this is the most crowded part of the body. It is the last place where one would look for a spare room in which to accommodate a mysterious visitor. And I am quite sure there is as much room there for two as there is for one.

And next, if, as is the case, we find that there is no nation under heaven of whom we have any historical record that has not preserved more or less testimony, that certain men or women have been inspired by gods or possessed by spirits, are we wise when we toss the head and say Superstition! Ignorance! Dark-ness? Is it absurd to believe in spiritual manifestations merely because we are accustomed to the manifestations of one spirit at a time? Where there is so much smoke of what you call Superstition, is it not probable that there is a little fire of fact?

There is a place of departed spirits. Is it above us? Is it below us? As the earth goes rushing through space, does it not leave a train behind it of departed souls? Where does the soul go to when it goes out of the body?

It goes with the gone. It goes to the place of departed spirits. Well, it seems as men have been dying for a great number of years, it seems probable that there are a great many spirits somewhere; and, if as they float or travel through space, the orbit of the earth should happen to intersect the realm or region which they frequent, manifestations would probably be very plenty about that time. Do you smile at this suggestion? It is only talking astronomic talk—just what is gravely printed in our school books about meteors. Why do we have August and November meteors? and why are they so plenty some years and so scarce other years? Astronomers gravely answer: It is probable that star-dust, meteoric matter, is irregularly diffused through space; and when the earth, in its regular coursing, happens to roll through one of these clouds, these meteors light up strangely and fill all the heavens; and when the earth has rushed through to the other side we cease to see them. Now you see them, now you don't see them.

Nobody laughs at astronomers for such talk. They believe in a space and place of wandering meteors. Why may not you and I believe in a space or place of departed souls? And if the time when our Lord was upon earth was a good time for spiritual manifestations, and then there were hundreds of years when there were no spiritual manifestations; if there was a time when witches abounded, and another time when they did not abound, what of it? If the earth gets to rolling through the place of departed spirits, I know no reason why they should not swarm round the earth at such times.

The only way possible by which to avoid these conclusions is by an effort of will to stand upon the cold, stony pedestal of unbelief—deny everything and demand proof. Close every sense by which a spiritual impression can come in, and leave open only those senses by which physical forces can make themselves known, and I promise to any man perfect success in attaining to the comfortable estate of the Sadducees. You can prove to yourself that there is neither God, angel, devil, nor soul of man, nor resurrection, nor hope hereafter. And may God have mercy on your soul if you have any.

While this work of sanctification and divine possession is going on, it may well be that the angels—who thronged the manger of the child Jesus—served him when weary after temptation in the wilderness; watched over his tomb while dead; and lingered with explanations when he ascended. It may well be, I say, that angels shall attend upon the infancy, youth, manhood, old age, death and resurrection of every true believer. And when the hour of mystery and thrilling interest which awaits us all (the hour of death) shall arrive, I make no question that, as when we were born once of the flesh there waited to welcome us the love and guidance of father and mother, so there shall await us when we are born again of the spirit, a warmer and more competent guidance. Blessed be God for the gift of ministering spirits.

THE SLADE EXPOSURE.

Dr. Henry Slade Refutes the Charges of the New York Sun's Reporter—Full Particulars of the Attempted Exposure.

EDITOR JOURNAL.—I should not have thought myself called upon to answer the false statements that appeared in the New York Sun of the 22d of February, regarding the phenomena which occur in my presence, had not the article been transferred almost entirely to your able JOURNAL.

Although I might, with the utmost confidence, leave all the points involved in the hands of hundreds of persons of larger logical minds and the highest legal and literary attainments, who have witnessed these manifestations. Yet I shall advert briefly to those on which you seem to have dwelt with some emphasis.

In the first place, the allegation of the Sun, that I went to Moravia to learn the art or trick of producing spirit faces, is entirely untrue. I never was in Moravia in my life, nor have I ever had the pleasure of seeing Mrs. Andrews, the medium. I am not the only medium in whose presence spirit faces and forms appear. Nor do I use any contrivance at the moments of their production, different from those used by other mediums, or that which is in consonance with what appears to be a law in connection with the production of such phenomena; or, if not a law, a sort of necessity to produce materialization, although of the simplest contrivances, and open to the inspection of anyone, and so arranged that it may be raised in the twinkling of an eye by whoever may be present at the time the phenomenon occurs.

The production or the materializing of spirits did not originate with me, or at Moravia. The fact of their appearance under circumstances, precisely similar to those which make their advent in my presence, is acknowledged by millions of people in this country.

The diagram of the interior of our house is nearly correct; but what object has been gained through its publication, I am unable to say. I may observe however, that the Sun is again in error, when it asserts that a certain "bill of charges" in which sundry items are specified, is "conspicuously posted on the wall in our reception room," as no such bill has ever been posted there, or anywhere in our dwelling.

This is the bill:

For the information of visitors—Dr. Slade can be consulted at the following charges for each person:

Medical examinations.....\$3 00

Consultations on business..... 3 00  
Physical manifestations..... 5 00  
Jan. 1, 1872. SLADE & SIMMONS.  
Sittings from 9 A. M. to 9 P. M., every day, except Saturdays.

Nor is that journal better informed when it states that there has been a "hitch in our ghost manufacturing shop," since a certain misguided and sorely responsible person committed a foolish act in a moment of chagrin and bitter disappointment. The accusations made against me through this channel, are so obviously unfounded, that they have only to be examined to show their utter absurdity. Nor have they affected the steady and increasing phenomena, but rather accelerated it. Again, how could even the most ardent impostor hope to present with any degree of success, to the keen lawyer, the astute politician, the shrewd materialist, the educated physician, or the skeptical scientist a painted paper mask, and tell him that it was the face of his departed wife, his deceased grandmother, or that of his child, who had passed out of the form?

The charges that a number of masks and some of the stock in trade of a common juggler was found in my room by this person who took advantage of my absence, to outrage my hospitality, is equally false. All that could have been discovered in our establishment, were a couple of Indian costumes, frequently worn by me in public—what is called a half mask—to complete a masquerade suit, as I had been invited to join a private masquerade party. The illusion lace discovered, was attached to the costume already mentioned. The Sun gets adroitly away from this, the only important point in its allegation, by intimating that the masks were not closely inspected, or the number closely ascertained.

As for the silk spool spoken of, it was found in my room. It was placed there by some one unknown to me. Spiritualism has stepped too far into broad daylight, to need the aid of silk spools or any other contrivance.

But all this grand expose, as it has been termed, is bearing good fruit. It has stimulated inquiry, and has resulted in convincing many a man and woman who might otherwise have remained in ignorance of this great truth that has now arisen on the world, and which will ultimately sweep it clean of superstition and darkness as with a besom.

I need not be more specific on the subject of the source of the Sun's information, than I have been, as you can well understand it all came from this woman spoken of—neither she nor any paper nor party can stay the workings of the spirits, nor rob me of their presence and power.

On all occasions I have offered all an opportunity to test in open daylight, or by gas light, the genuineness of the manifestations that take place in my presence, and in no case have I been charged by any of the numerous visitors who have witnessed the phenomenon in my presence with fraud.

I am equally wronged when it is asserted by the same paper, that I exhibit as a spirit painting, a photograph of my late wife, colored in oil by a Mrs. Geer. However, Mr. G— and others, have painted portraits of my wife; in fact, one was painted in this city (N. Y.) soon after her death; also one by our good friend and brother, N. B. Starr; also one in Detroit, Mich.; one in Cleveland, Ohio. But the one referred to was painted by myself, and is not in oil, but pastille.

And now, to conclude, while thanking you for your fairness in opening your columns for my defense, I will sum up as follows:

1st. No such bills of charges as that spoken of in the Sun, has ever been posted in any part of our dwelling.

2d. There never has been but one mask in our house, and the object of that I have already explained.

3d. The only articles of dress were two Indian costumes that I had made several years ago, and could not in any manner serve for the purpose suggested.

4th. The illusion lace was attached to the Indian costume and never was used for any other purpose.

5th. I have never seen any uniform of Col. Fisk—however, Col. Fisk did appear, but not in his uniform, but in his glory, and was recognized by his friends.

6th. The silk spool must have been taken into my room by the so-called housekeeper, Mrs. Case.

7th. The demijohn spoken of, has never had anything but alcohol in it while in my use.

8th. The painting referred to, stands upon its own merits.

9th. The Sun's reporter obtained his statements from this Mrs. Case, and has not been in our house at all.

10th. One of the reporters had a sitting with me and published a truthful account of it in December last, in that paper, the Sun.

11th. This sensational article of the Sun, is a tissue of falsehoods, from first to last.

12th. Mrs. Case occupied this very guest-room as a sleeping room during most of the time she was with us.

13th. She says Mr. Morton (he is called Martin in the Sun) was in the room most of the time when I was out, and no person was allowed to go in the room but him or myself. I am sure he was not in the room at those times.

In conclusion I would say, neither prejudice, slander, nor gold can shake the foundation on which I stand, because it is built on truth, and cemented by absolute demonstration; and al-though assailed by any other than the spirit of fairness and honest inquiry, will be scattered like chaff before the wind.

Truth alone is immortal and will endure forever, while error and darkness shall fade away.

Yours Sincerely, HENRY SLADE



## Original Essays.

## FREEDOM FOR TIGERS.

BY C. MOORE.

Why not trust to nature? In these days of "new departures" why not throw open the menageries, let loose the tigers, and stand back to see things adjust themselves on so natural a basis that the "lion and the lamb shall lie down together, and a little child shall lead them?"

Chained tigers are not redeemed from their ferocity; why not give them fair play and perfect freedom? Why not meet them in the spirit of meekness, and when they rend one cheek turn to them the other also? To be sure some human beings would be savagely devoured, but then the spirit of freedom would be vindicated, which, of course, should be a recompense.

Why hunt the fox to destroy him? He has a natural love for lambs and chickens, which combine as men do to limit his exercise of "free-love" toward them. It is tyranny! Pie on such limitations! Give us freedom for foxes!

Why not throw open our insane retreats, our prison doors, and our houses of refuge? Why hold maniacs and criminals under bonds for the safety of society? True, they would kill, steal, and commit all manner of depredations; neither life nor property would be safe, and Pandemonium would be inaugurated on as large a scale as the dimensions of our planet would admit; but what of that! Freedom would be vindicated of all her children, and nature would have ample field for her reform operations.

Why not repeal our laws, burn our law books, dissolve our legal tribunals, and discharge our judiciary officers? Why not let people be governed by their own free will? Of course, the strong would trample on the weak; the vicious would defy the virtuous, and injustice would mock at justice; but the glorious boon of freedom to do as they will without let or hindrance would come alike to the just and the unjust with the same impartiality that we see in the sun, which shines for all.

Why not abrogate the marriage law? Why not give "free-love" unrestricted sway? Why not give unlimited freedom to those who claim the "right to love as long as they can and as short as they can?"

It is true we do not know what amount of opposition earnest, sober, harmonious natures would bring to bear against such an unceremonious raid upon established order; but they being of the orderly, philosophical stamp, perhaps no great defence need be paid to them, while the over-reaching, dissatisfied, unprincipled, inharmonious, roving, restless and licentious masses who have contended for the boon of freedom would be pacified for a time by its possession. To be sure we do not know how "short" some people could love. Perhaps such swift changes might make our brain reel, but they who have for years wallowed in the tune of "free-love" may be able to whirl on indefinitely in the mazes of such a dance.

True, some of us have become satisfied that self control is a discipline that yields a glorious harvest of love and peace in the marriage relation. Some of us have learned that love seldom flies out at the window so long as we respect the rights, wishes, opinions, and interests of our conjugal companions as being sacred as our own. Some of us have learned that the attraction called love is at first founded on imaginary as well as real endowments which we accord to the beloved—is founded on physical, mental, and spiritual attractions, which are exaggerated by the excited imagination; while a love that never dies takes root in the justice, generosity, forbearance, and spirituality of our natures. This love is a growth; it widens and deepens with each succeeding year. Shall people value it so lightly as to claim a "right" to love as "short" as they can? Shall they poison the atmosphere of confidence, and overshadow this growing plant of divinely love by a declaration that they are ever open to the best bid for their affections, and willing to throw aside the good they have for an uncertain, better, or worse, that may be offered in a sealed but gilded envelope? Have we a "right" to be thus fickle towards our friends, thus unfaithful to ourselves, thus untrue to our highest nature?

Would it not virtually cause many persons to be ever on the alert for new loves, in order to save themselves the trouble of so beautifully their inner life, that they would be continuously lovable?

Has the lion a "right" to his prey? the maniac a "right" to his fancies? the criminal a "right" to trespass on the possessions or happiness of others? and the licentious a "right" to a free pass into virtuous surroundings?

Is civilization such a failure, that we should go back to a state of nature, and wait for human relations to adjust themselves by the instinctive or intuitive process?

Or, has humanity reached an ultimate of wisdom, and a correctness of impulse, that guarantees us in trusting to its undefined and unlimited freedom? Is there no difference in nature's ability to restrain and govern the lowest mortal, and the highest spirit? Will her "will be done on earth as it is in heaven," if we only take off the hand of legislation, and leave her free?

Is not restraint as natural and healthy for abuses, as freedom is for the right? Do individuals need no safeguards against deception and betrayal? Are there no judicious limitations for human tigers? or are they to measure themselves by themselves for a standard of right?

Do we recognize the scientific certainty of animal magnetism and psychology, and then say that they can be exercised on all phases of human devotion with equal safety to all concerned? Are we to guard ourselves against the insane, but give free scope to depravity? Are we afraid of pestilence, but willing to give full sweep to moral contagion? Shall we provide against famine, but so frequently transplant our affections as to dwarf us into leanness of spirit? Do we say that nature's designs are better answered by repeated change of loves, than by making ourselves so lovable that love can not depart from us, and so exemplary and spiritual that we will aid rather than prevent those we love in their effort to attain the same lovable purity? Shall humanity as it is be the dictator, or shall we continue to have civil codes that require conformity to the highest perception which civilization can give us of what humanity should be? Is love truer than reason, and superior to wisdom? Then why does it not give us an infallible decision? Why does it not give us only to reject, and adore but to despise? If so fickle does it not need a guardian, and if so unreliable does it not need a map and chart to direct its course to the haven of fruition?

If we can not settle the love question so that rapid will consent to let us love that which it loves, after legal bans have been induced to ask,—then perhaps we should proffer wisdom take, by not let ambition's proffered wisdom take, to helm and pilot us through this unknown sea of human experience? Why not let a few "fanciful enthusiasts" set up a new government, have their own way and "overlough this bo-

gus republic?" To be sure it would be like a giant swallowing a giant, but then it would give him a fair field for the exercise of personal ambition; would illustrate the superiority of blind impulse over judgment and fundamental principles; would quite eclipse the spirit of 1776, and enliven the last quarter of the present century with such a grand "fourish of trumpets" that further progress would hardly be necessary; and probably would mark the fittest period that will ever come for "rolling up the heavens as a scroll."

Trenton, N. J.

## QUESTIONS ANSWERED.

For Rev. Wm. G. Haskell and others.

BY T. R. GIVAN.

BRO. JONES.—Again we ask for space in the columns of your valuable and influential JOURNAL, and hope that our ideas may be worthy of the place and mission which you may give them. To Bro. Haskell, we will say: Your charity is invoked for the publicity which is here given to your letter, if in the least it is not in compliance with your wishes concerning the same. I can thus facilitate again, as in the article which provoked your inquiry, the task of separately responding to several inquiries, though this is inscribed to you. Classing you among the many ministers with whom I have been associated and in discussion, your letter indicates a wealthier store of information, a greater charity for opinion and desire to ascertain the truth than they all; and I am impressed that it is unnecessary to delineate in detail for the truth-determining powers of your mind to see the correctness of my former assertion.

QUESTIONS BY WM. G. HASKELL.

STILLWATER, MINN., March 28, 1872.  
DEAR SIR:—Will you favor me by stating, either through the columns of the RELIGIO-PHILOSOPHICAL JOURNAL, or by private letter to me, what is your authority for fixing the date of Genesis 850 years after the death of Moses? Will you tell me when Moses died, or when he lived, for that matter, with your authority? Will you tell me if anything is, to your knowledge, in print, enumerating the Bible errors and self-contradictions, in detail? I am a preacher, but a disbeliever in the infallibility of the Bible.

WM. G. HASKELL,  
Pastor Universalist Church, Stillwater, Minn.  
T. R. GIVAN, 150 Fourth Ave., Chicago.

REPLY.—From various collateral aids I could adduce evidence in favor of my former assertion, but for a clergyman, I am aware that statements and facts from Biblical requirements are accepted as the most substantial; hence, I proceed to give you my reason and authority from Bible statements which are conclusive:

In the fourteenth chapter of Genesis you will find an account of "the battle of the four kings against five;" and in the fourteenth verse, it is said: "And when Abraham heard that his brother was taken captive, he armed his trained servants, born in his own house, three hundred and eighteen, and pursued them unto Dan."

Now, bear in mind this passage is in Genesis, and refers to a city called Dan, and turn and read Judges, eighteenth chapter and twenty-seventh verse, where it is said: "That they (the Danites) came unto Laish, a people that were quiet and secure; and they smote them with the edge of the sword, and burned the city with fire, and they built a city, and dwelt therein, and called the name of it Dan, after their father; howbeit, the name of the city was Laish at the first."

This is clearly conclusive that Moses did not write the book of Genesis, and that it could not have been written by any one until several centuries after his death. The city of Dan was not known by that name in his day; neither were there any kings during his lifetime. See, also,

Genesis thirty-fifth chapter, twenty-first verse: "And Israel journeyed and spread his tent beyond the tower of Edar."

The tower of Edar was not built until the reign of David, which was hundreds of years after Moses died. But again, after the enumeration of a list of kings, see

Genesis thirty-sixth chapter, thirty-first verse: "And these are the kings which reigned in Edom, before there reigned any king over the children of Israel."

This you perceive is in the book of Genesis, and is concerning events that transpired after the establishment of the Jewish monarchy, and were, according to common sense understanding of the historical accounts and dates, between eight and nine hundred years after the death of Moses.

It is said with equal propriety that Moses wrote the five first books of the Bible. If he did, but it seems so absurd and preposterous to even indulge in comment upon such a self-evident fact that he did not and could not write of his own death, as contained in these books; and that none but a fool and pandering egotist would write of himself as these books would prove him to be, granting that he was their author, that I can not think you desire any refutation of the idea that he wrote them.

By comparing the last quoted chapter (Gen. 36), thirty-first verse, with 1st Chronicles, forty-third verse, to the end of both chapters, you will find them word for word alike in the information they impart, and by comparing the whole book it is as certain as anything can be proved by historical evidence or language that much of the book of Genesis is taken from the books of Chronicles, and consequently is not as old as those books are.

According to the chronological arrangement of Biblical literature, the death of Moses occurred 1451 years before the birth of Christ, and consistent with historical dates, events, etc., much of the subject matter in the book of Genesis could not have been recorded therein until at least eight hundred and fifty years after his reputed death.

He lived between the dates of 1900 and 1451 years before the birth of Christ.

Yes, there is, to my knowledge, in print, many books enumerating the errors and self-contradictions of the Bible, some of which I will name, that in case you desire to purchase you may do so: "Self-Contradictions of the Bible," "The Inquirer's Text-Book," "Age of Reason," "A Peep into Sacred Tradition," "An Eye Opener," "Is the Bible Divine?" and many others, any and all of which can be obtained at the office of the RELIGIO-PHILOSOPHICAL JOURNAL.

## FOR OTHER INQUIRERS.

There is much Scriptural evidence of prehistoric human beings, commencing with the fourth chapter of Genesis. See the account of Cain and wife. Who was she? Who assisted Cain in building the city of Enoch? Where did Enoch, Irad, Mehujel, Methusael and Lamech get their wives? and from whom did they descend? See, also, the book of Job. Many solid arguments may be adduced from the writings of the Rig Veda, and it has been proved by Bunsen and others that Egypt was inhabited sixty-three years before Moses.

In Bunsen's work of 1862 he says: "There is nothing improbable in itself in reminiscences and records of great events in Egypt nine thousand years before Christ," and a summary of results deduced from Bunsen's and other Bib-

lico-Egyptological research presents the following approximation to the authority of prehistoric humanity—that is, pre-Adamites:

Creation of man,	unknown.
Civilized nations on the plateau of Eastern Asia,	B. C., 35,000
Earliest date of the founders of the Thinite nation,	" 28,000
The flood in Asia and part of Europe,	" 21,000
Date of Nimrod, Atlantis and Babylon,	" 16,000
Date of Menes,	" 4,200
Date of Abraham,	" 2,900
Date of Moses,	" 1,900
Date of Solomon,	" 1,015

See "Pre-Adamite Man," page 133, by P. B. Randolph; also, "Vestiges of Creation," "Primeval Man," etc.

Yes, the Bible says, "With God all things are possible;" but also says, "It is impossible for God to lie." Besides, he can not turn so small a thing as a common grindstone both ways at the same time; in adding five and four make the result eight, no less and no more; and, indeed, impossibilities with man are about equally impossible with God.

Wishing that the foregoing may prove to be the favors desired, I am fraternally yours.

150 Fourth Ave., Chicago.

## A VISION.

## Through the Instrumentality of Mrs. Stevens.

BRO. JONES.—The following vision was presented through the organism of Mrs. P. W. Stevens, of this city, at a private seance, not long since; and feeling that it contained beauties and truths of intrinsic merit, I send it to you—hoping you may deem it of sufficient worth, to present to your many readers: H. H. C.

Under a strong magnetic control, the medium commenced, by saying:—"I see a vast mass, or bank of fog; I cannot see either end, or the top of it." In a few moments she continued:—"It is agitated, as though with a wind; it rolls together in heavy masses, parts in several places, and floats away in great clouds, and in its place, which had been obscured by it, stands a city. I cannot see the boundaries of it, any more than I could the boundaries of the cloud. Its streets are laid out at right angles; its buildings are all of the highest architecture; its broad avenues, and flower-adorned alleys, are what the most refined taste would covet and admire. I am almost spell-bound at the order and beauty of this scene. The people are now passing from the doors and passage-ways; the streets are full. I now hear a voice which says:—'Go to the square.' We soon reached the place. It was an inclosed square, of large extent—surrounded by a low marble wall—the white glittering surface of which contrasted most wonderfully with the deep green of the surface. Across one end was a vast staging for seats—built in amphitheatre style, each seat rising higher than the other. In the front of the centre of these seats, was another platform and staging for speakers. It consisted of a broad high wall, of white marble, and was higher in the centre—descending towards each end. The seats were in front, with screens transparent to the speakers, which could be raised or lowered between them and the audience. The centre seat was the highest—on each side every one was a little lower than the one above it, until the last ones were but a few feet above the ground.

These seats were soon occupied, and a death-like silence pervaded this great multitude. The one occupying the highest and centre seat, arose. He had a majestic form, a broad forehead, fair complexion, and grand white locks that fell in masses upon his shoulders. He was robed in a garment, reaching from the neck to the knees,—of nearly a white color,—loose sleeves, banded at the wrists; a girdle at the waist. The limbs, below the knees, were clothed with tight-fitting leggings, and there were sandals on his feet.

Turning to the audience, he said:—"We, inhabitants of this plane of life, have so long suffered from the egress of the ununfolded inhabitants of earth, that you, citizens of this great centre of a higher plane, have been summoned here to see, if, with your united wisdom and benevolence, some avenue cannot be opened with our brethren of earth, whereby they can be made more suitable citizens, ere they become residents of this plane of life." He spoke at much length, but space will not allow me to copy any further. She continues:—"I feel a strong desire to know who this is," and immediately adds:—"A great wave of thought replies:—'This is one of ancient date, of whom earth-history has no knowledge.' He finished and was seated.

The one upon his right arose—a man of large and muscular form, with a massive brow—whose thin, white locks showed that he, too, had lived long upon the earth. A long loose mantle was wrapped around his form, and the sandals, too, clothed his feet, and the wave voice instantly said:—"This is Athens' grand old martyr-hero, Socrates!" He spoke only a few impressive words, bearing upon this great subject.

Then the one occupying the seat on the left of the centre, arose; a tall, slim form, with somewhat angular features, and strongly-marked aquiline nose; but his high forehead showed a centre of thought, and the wave voice said:—"This is old Rome's sage philosopher, Pliny." He was clothed in the Roman toga.

Thus, one after the other arose, to cast in their influence, till many of the heroes of older days had been presented; but as it would occupy too much time to give all a description and their remarks, I must pass them by, and speak briefly of those of later date, which were presented. Among them was one with a well-developed form, a massive head, and very pleasant features. He was clothed in the English style of an hundred years ago; and with the desire to know who he was, the answer came:—"This is England's grand old Premier—William Pitt."

After him came Washington, Tom Paine, Jefferson, and Theodore Parker—each one presenting some great thought that was needed to complete the programme; and the last one that stepped forward was Lincoln. Raising himself to his full height, he said:—"I am one of the latest of the sufferers from the ignorance of earth-life that is honored by meeting in this assembly of wisdom, and now that I know that the great boon of life and memory is continued, I will give one thousand years of the labor of my endless existence, towards preparing the inhabitants of earth for their suitable admission here."

Ere he was seated, many voices among these speakers exclaimed:—"And I, and I, and I," and then this great multitude that had come up through the many tribulations to this glorious plane, took up the refrain:—"And I, and I, and I," echoed from a thousand voices. I had observed among all these speakers, there was no bearers of arms, no representatives of carnage and death; neither were there any females among them.

But as this grand refrain of voices died away, my attention was drawn to the distant east, and there appeared what looked like a crimson cloud, which was rapidly approaching; as it neared, it became divisible into many

chariots or carriages. They were being propelled through the atmosphere by the use of (to me) some unknown application of law or force in nature. As they approached, they proved to be filled with women. These angel women alighted; they were robed in the spotless garments of unfolded love and wisdom. One from that reached the farthest east, spoke:—"We are a committee of delegates appointed from one of the distant portions of this life realm, to join you in your work; and as the human being on earth is the epitome of all below it, so is woman the flower of human life. You have long and earnestly labored from the one stand point; failure and disappointment has mostly been your reward; but our efforts, united with yours, will win the victory; and earth, the dear cradle of our existence, shall yet bloom in her desert places, and be fragrant in her waste lands, and the sword and war shall no more be the study of the wicker of earth, and ere we lay our shield and buckler by, we will have those cradled on earth, full-grown souls—fit to become inhabitants of the summer land."

As she ceased to speak, a shout went up from the great multitude of so grand a strain, that it broke the trance, and the medium returned to her normal condition.

Sacramento, Cal., March 20, 1872.

## Questions for Sunday Schools.

BY H. C. PIERCE.

If these questions are not answered correctly to our orthodox Christians' views we hope they will correct us.

Q. When was man created?  
A. On the sixth day.  
Q. When was Adam and Eve created?  
A. After the seventh day rest.  
Q. How many animals was Noah commanded to take into the ark?  
A. There were given him two commands. The first required him to take them all in by twos; the second required him to take in the clean by sevens and the unclean by twos. He obeyed the first command.

Q. How did the Lord feed the Israelites on one occasion?  
A. He commanded birds to be rained down 44 inches deep over the space of 33 miles in every direction from their camps.

Q. What remarkable man has left us a history of his own death and burial?  
A. Moses.

Q. What people were too well armed for the Lord?  
A. The inhabitants of the valley. Judges, i., 19.

Q. Who was the greatest fox hunter?  
A. Samson.

Q. Who was older than his father?  
A. Abaziah. 1st Chron., xxi., 20, and xxii., 2.

Q. Who rode to heaven in a chariot?  
A. Elisha.

Q. Who was Jesus' father?  
A. A Ghost.

Q. Who killed God?  
A. The Jews.

Q. How long was God in the grave?  
A. About one day and two nights.

Q. Was it not foretold that he would be in the earth three days and three nights?  
A. Yes; but then the Lord does not count time as we do; for instance, one day is as a thousand years, and a thousand years as one day.

Q. Who introduced sin into the world?  
A. Woman by help of Machash (serpent, orang-outang, or devil).

Q. Was the penalty of death inflicted upon our first parents the day it was said it would be?  
A. No; but one day is as a thousand years before the Lord.

Q. What sins were mankind guilty of when God was born?  
A. All kinds of sin but one.

Q. How did God propose to save men?  
A. By causing them to commit one more sin, namely: to kill him.

Q. Why was it necessary that God should be killed in order to save mankind?  
A. Because salvation was to come by the shedding of blood according to law; but man had become so exceedingly sinful that no blood short of God's own could wash him clean.

Q. Then the grounds of the atonement through the sacrifice of God are based upon the sacrificial law of Moses?  
A. Certainly, and Christ, or God, is our sacrifice.

Q. Did Christ abolish the law?  
A. Yes; but not till he offered himself as a sufficient sacrifice for the sins of men.

Q. Was God, then, offered a sacrifice under the law?  
A. Yes, but this offering abrogated it.

Q. But he was not offered on the right day of the month?  
A. No; but contemplating the abrogation of the law, he changed the day, as he did also the Sabbath, before he was killed.

Q. How many persons in the Godship?  
A. Three persons in one God.

Q. Were all three killed?  
A. No; only one person, namely, Christ the Son.

Q. Are these three equal?  
A. Yes, they are co-equal and co-eternal.

Q. Is the Son as old as the Father?  
A. Yes, because he is the eternal God.

Q. Is not that impossible?  
A. Yes; still we must believe it.

Q. What will become of those who do not believe these things?  
A. They will be cast into a lake of fire and brimstone, and burned and tormented day and night throughout eternity.

Q. Is the Bible which teaches these things good authority?  
A. Yes, it is the infallible Word of God, plenary inspired, without the admixture of error.

Q. How are we to know that these things are true, that is, that the Bible is the word of God, etc.?  
A. The Bible says so.

Q. How do we know the Bible tells us truly?  
A. We know it is true, because it is written by inspiration from God.

Q. Do we need reason or present revelation to prove the book infallible?  
A. No; reason and present revelation are false witnesses. The Bible is sufficient for us, and all who doubt it, or give heed to reason and present inspiration, will be burned in hell-fire forever.

Waco, Texas.

## The Debatable Land.

ROBERT DALE OWEN TO REV. ELI BALLOU.

I have just read your friendly criticism in the JOURNAL of March 2d, in which you express the opinion that I have wrongly spoken of St. Paul's writings as the source of the chief Calvinistic and Lutheran doctrines; to wit: original depravity, vicarious atonement, arbitrary election by God's free grace, imputed righteousness, and an eternal hell.

This is what I have written. Speaking of the doctrines referred to, I said: "I think all

careful and candid students of the Christian Scriptures will admit that, had the Epistles of the Romans and the Galatians never been written, or never been included in the canon of the New Testament, the above dogmas would never have become the basis of dogmaticism. I do not deny that if we select *Protestant or eight chapters out of these two epistles, showing our eyes to the rest of the Christian Scriptures, we may logically deduce from thence some scheme of redemption as the reformers set up.*

Then, speaking of the Protestant orthodoxy which has been unable to resist the encroachments of the Roman Church, I have said (page 97; repeated at page 109): "It was not the grand system of ethics taught by Jesus which was arrested in its progress for centuries; which failed to make headway against human claimants of infallibility; which lost more than half the ground it has gained; which cannot hold its own against the Roman hierarchy to-day: it was an *Augustinian commentary* on some of the scholasticisms of St. Paul."

It is beyond question that, had St. Paul's Epistles, St. Augustine's system of doctrine, never would have had an existence. Whether the African Bishop's interpretation of Paul's language was "reasonable and harmonious," I do not assume to determine; though I still adhere to the opinion that *such* scheme of redemption might not logically be derived from certain detached passages in Romans and Galatians. If we take his writings as a whole, you may be right in your vindication of him. And I myself have taken pains to say (page 118) that in replying against Paul I do so "not wholly by any means, but only against him in some of his doctrinal moods." And in a footnote I add that "at other times his teachings on this very subject (good works as the foundation of salvation) harmonize with those of Christ."

In spite of his dogmatism, I like St. Paul. Some of the grandest things that ever were written are his: witness, as example, 1st Corinthians, Chap. xviii. St. Augustine doubtless exaggerated his doctrines; and Calvin and Luther intensified St. Augustine's version of Paulism. So that he is only in part to blame for the grievous errors both of Catholic and Protestant orthodoxy.

Your friend,  
ROBERT DALE OWEN,  
New Harmony, Indiana.

## CLEAR-MINDEDNESS.

Or the Power of the Senses and Faculties when in a Susceptible or Statu-volue Condition.

BY WM. B. FAIRBANKS, M. D.

H. T. CHILD, M. D.—Dear Doctor.—The word clairvoyance does not express the idea I wish to convey when I speak of the powers of the senses and faculties, and therefore have compounded the word clear-minded or clear-mindedness, by which I wish to be understood, as meaning the powers of the mind, or of all the senses and faculties.

Clairvoyance is internal perception, or simply seeing without the external eye.

It is important to the true understanding of the powers of the mind to know that the senses and faculties, or any of the functions of which they are composed, can act independent of each other, and that it is possible for the functions of perception in any faculty to perceive, independent of the function of consciousness; consequently, they may perceive and not be conscious, or know positively *what* has been perceived.

Thus we may feel or know the disposition or character of those who approach us, even without seeing them with the external eye; or we may know that some one (and sometimes actually who) is approaching, without any positive information through any of the external senses.

This power, although not generally understood, is of daily occurrence, and it would be difficult to find a person who has not had this experience in some remarkable way.

But when these perceptions do take place, although the person may be in a natural state, so far as the external senses are concerned, yet the internal faculties are acting clear-mindedly, and as I have stated, often do so independent of the subject's consciousness; consequently, the functions or the faculties are then acting as they do when the person is in a perfect state of statu-volence; and the only difference between the two conditions is: that in the former case, the functions or the faculties of the individual fall into the clear minded condition naturally; and in the latter case, by an act of the subject's will.

The natural powers of susceptible persons, especially when in a statu-volue condition, have been mistaken for some imaginary force, simply because they are not understood; and as subjects could read the minds of all those to whom their attention was directed, magnetic operators conceived the idea that because they could feel and taste what they felt and tasted, or knew what they wanted, that it was a power in themselves that made the subject do what they desired, not dreaming or *wishing* to believe that the contrary was the fact, or that the power was in the subject, and not in the operator.

Ten thousand columns of speculative and fallacious reasoning about an animal magnetic power in any one, will weigh nothing in the balance against a single fact. Time, experience and study will render the case as clear, to those who investigate properly, as that two and two make four.

The *love of power*, the force of habit, prejudice and preconceived opinions may, for a while, choke down the facts for some; but conviction in the end must come to every mind where reason deduces and truth has any sway.

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In the JOURNAL of the 2d of March I noticed some remarks in regard to my article on "Eubalancing," which require correcting.

I did not say that decomposition was the only means of freeing the spirit from the body, nor did I admit or say anything that a correct reader could construe into a "partial freedom."

The spirits said that decomposition was the only means of freeing the spirit entirely from the body, and, of course, being spirits who had been embalmed for centuries, could not mean anything else than, that as they were still in close proximity to their bodies they could not leave them, although they were perfectly free from them, so far as a union was concerned.

When spirits requested me to write upon this subject, they did not wish, nor did I intend to convey the idea, that there was a "partial" separation of the spirit from the body in those who were embalmed, but, that although there was a perfect separation from the body, the spirit was still compelled to hover near, or remain in close proximity to it.

Being near the body, no matter where it may be deposited, does not prevent its communicating with mortals through mediums, for space is as completely annihilated to them as to those who are not so circumstanced.

I do not know whether the views held by spirits in regard to this matter are correct or not; and as I have only given what they requested, I am not responsible for the issue.



The Fine Art.

It is with pleasure we call the attention of our readers to the following article, just published in the Palmyra (Mo.) Spectator: A DESERVED COMPLIMENT.

We have long known, and frequently mentioned to the public that we have an artist among us of no mean ability in his line, and one who is able to be compared with men of world-wide reputation; and we are rejoiced to be able to lay before our readers proof outside of our own judgment, which should be sufficient to satisfy the most exacting. There are many people who will not take the opinion of Western people in all matters, but think that everything excellent and commendable must have an origin in the Eastern cities.

Prof. H. A. Streight has painted for our city, and has in his studio in this city many beautiful landscapes and portraits, both of the living and the dead, which evince no ordinary talent when we consider that he has never had the advantages of a thorough art education, and no access to those renowned galleries and collections of paintings which tend to elevate and instruct the art student.

Some weeks ago he conceived the idea of sending a specimen of his painting to New York city, the headquarters of art in this country, for criticism by those more capable of judging these matters than the people of the West, and for this purpose, knowing no one there, selected the well known editor of Scribner's Magazine, to whom he sent a picture, and requested the opinion of art critics as to its merits.

The following letters, just received, show the opinion that is held of his talents as a painter by New York judges, and we suppose will be received as conclusive:

NEW YORK, March 19, 1872.

H. A. STREIGHT:

Dear Sir—Mr. Drake, who has charge of the Art Department, writes me a note which I enclose to you. It is difficult to tell you the whole story in writing. I was much interested in the picture, and do not hesitate to say that it is a remarkable painting to be produced by one whose chances have been so limited. I should be glad to have you come East. If you do, let me see you, and I will take pleasure in introducing you to Mr. Moran and others, and I am sure he would do all in his power to forward your interests. Let me thank you for the generous gift, too, and assure you that I shall take pleasure in bringing you into contact with those who will give you a chance to develop the best that is in you.

J. G. HOLLAND.

[Extract from Mr. Drake's Letter.]

Dr. J. G. HOLLAND:

Dear Sir—I have examined the picture as you desired, and I think it is a remarkable painting for one who has had such limited opportunities. The sky and distance are very good indeed. The brownish tint through the foreground is a little monotonous, but still I consider it a very good painting, and shows that the painter has something in him which should be fully developed. I hope he will succeed in finally getting to New York.

N. DRAKE,

Principal of Art Department.

In the opinion of these critics, Mr. Streight should visit New York. Perhaps it would be better for him to do so; but we think it is fortunate that he learned his business untrammelled by the rules and ideas of some one else, and that his work is, for that reason, more original and striking. A visit to New York now would not injure him.

In this connection, we would advise that the public do not suffer an artist of Mr. Streight's talents and ability to be lured from us by want of appreciation and encouragement on our part. He is a Western and Southern man, and should receive sufficient patronage to keep him here; we are satisfied he has no desire to change his scene of operations, unless compelled by pecuniary reasons and lack of work, to do so. Those who desire portraits of living or deceased friends can get them painted no better in the East than in Mr. Streight's studio, and at much lower rates. He charges nothing for his reputation, as other fine artists do.

Bro. Streight, the artist referred to, has the following to say upon the subject. We hope he may meet that well-deserved patronage that will inspire him to persevere in his profession:

LANDSCAPE PAINTING.

In the year 1870 I spent several months in the mountains of Colorado, taking sketches of the grand and beautiful scenery which charms the beholder on every hand. From these sketches I have made a number of paintings, which I will sell at reasonable prices. I will here give a list of a few sketches, from which I can furnish paintings of almost any size:

- Four Views of Green Lake,
  - View of Mount Douglas,
  - View of Gray's Peak,
  - View of Middle Park,
  - View of South Park,
  - View of Garden of the Gods,
  - View of Mount Lincoln,
  - View of Idaho Soda Springs,
  - View of Virginia Canon,
  - View of Long's and Pike's Peak,
  - View of Twin Lakes,
  - View of Echo Canon,
  - View of Devil's Canon,
  - View on Monument Creek,
- Also many others which are not named in the list. Persons desiring to purchase landscape paintings can address me at Palmyra, Mo., post-office box No. 6.

- REFERENCES:
- |   |                  |
|---|------------------|
| JUDGE A. D. SPRAGUE.....                              | Palmyra, Mo.     |
| JUDGE JOHN T. REDD.....                               | "                |
| R. T. ANDERSON.....                                   | "                |
| JOHN SHANNON.....                                     | "                |
| E. F. BRIGHT.....                                     | "                |
| HOLTZCLAW & CO.....                                   | "                |
| W. LOUTHAN.....                                       | "                |
| H. H. WINCHELL.....                                   | "                |
| THOS. L. ANDERSON.....                                | "                |
| REV. J. H. BUTLER, Editor Central Baptist, St. Louis. | "                |
| H. WARRICK.....                                       | St. Louis.       |
| ENOCH PEPPER.....                                     | Kansas City, Mo. |
| H. L. PHELPS.....                                     | Holden, Mo.      |
| J. R. FLEMING.....                                    | Fairmount, Va.   |
| HOS. D. F. MILLER.....                                | Keokuk, Iowa.    |
| W. W. JUNKIN.....                                     | Fairfield, Mo.   |
| E. P. HOWARD.....                                     | Bonaparte " "    |
| DR. O. GEORGE.....                                    | "                |
| M. JACOBS.....  | Quincy, Ill.     |
| STEPHEN G. TYLER.....                                 | "                |
| E. TURNER.....  | "                |

PALMYRA, Mo., Feb. 15, 1872.

From specimens I have seen of the skill of H. A. Streight in landscape and portrait painting, I have no hesitation in recommending him to those who may desire work in his line.

JOHN T. REDD.

The latest prediction is that this world is to end on the 13th of July, 1921, at 3 minutes 13-17 seconds past 7 o'clock in the morning. Let not the prophets be discouraged. Prophecy must be verified, and some of them will hit it yet.

A Bewitching Witch.

The following, which we clip from the Irish World, describes in a beautiful manner, those who were "bewitched" during the "dark ages" of the world:

Notwithstanding the best efforts of the New England private publishing associations, biographical, genealogical and antiquarian societies to print everything they can find concerning the early history of their section of the country, very many important documents elude their search. It was the good fortune of the writer to recently discover in New Haven an ancient musty manuscript, giving a detailed account of the trial and execution for witchcraft of a young woman, named Patience Delight. This document is the more curious because commonly only weather-beaten old hags were summoned for that offence. I am aware of the impression that this case is the sole one on record describing the conviction of a handsome girl—as the prisoner evidently was.

The manuscript commences thus: "A true account of the trial of Patience Delight, spinster, daughter of Called-to-Grace Delight and Affection, his wife, May 24th, 1692. This being the day set apart for the trial of that abominable leaguer with Satan. I took brother Condemned Fisk and Reverend Remember-Lot's wife Parkinson to sit with me in judgment; we being thereto specially commissioned. Opened court in the meetin' house with prayer. The prisoner was brought in by the Sheriff thickly veiled, so that Satan might not prevail upon the court through her devilish eyes, and her arms straitly chained."

The usual formalities being gone through with, there was read the affidavit of a man named Harvey, who seems to have been the principal witness against her. It was as follows:

"It was up into my broad hollow wood lot coast by Goody Delight's, mother of pris'ner, choppin' wood. Just towards the night I felled a hick'ry, and safe thereon resting and meditatin'. Then comes a surtin' rustle in the bushes hard by, and turnin' me head, lo! I see, threw the tanglements, 2 sharp, piercin' eyes that overcame me with a dred. I thort first it should be a wild kattie, or a painter, the sharpness thereof was so severe. But reachin' for me axe and risin' up, I see pris'ner pluckin' berries. She looked at me agin, and looked away, and thereupon I seized with a unaccountable desire to keep looking at her, and could in no wise keep my eyes from gazing at her. Which the tempter seeing and waxing bold, she saith good evenin' to me with much sweetness of voice that ran like tingling oil of Egypt threw my marrow. She keeps pickin' and lookin', and shootin' into me the most distrustful contagion, insomuch that I was near beside myself. Presently, on pretense of pluckin' berries, she cometh to where I sat, still shootin' at me with her eyes, and when she comes cloast by me, restraining grace was utterly banished out of me, and I was wholly possessed with the devil. Harken not to my weakness, but to the power of sin. Then says I, 'Patience, how old art thou?' And she answered said, 'Sixteen years and nine months, worthy sir.' Then Satan takes my hand and makes me lay hold on her, and draw her to settle by my side. She struggles and makes outcries, and says she, 'The man is bewitched.' 'Yes,' says I, 'and thou art the witch that bewitched me, and thou shalt cure thine own poison.' Then did I press her upon my breast bones, whereupon she uplifts violent clamour, and I know not what else goes on, until my brother, Condemned Fisk, passing by, comes up and claps me on the shoulder, saying, 'Hullo! brother Havery, what's the matter?' And at the touch of that holy man, Satan departed out of me straight-way."

Sworn in open court, this 24th day of May, 1692. PERSEVERE-TO-THE-END HARVEY. PRECIOUS SMITH, Head Deputie.

This estimable individual was followed by "The young men, Barnabas Ware, Boaz Daniels, and Walk-meekly Smith." They testified that the prisoner had fascinated them at sundry times and in diverse manners. "Said Barnabas saith, last Sabbath two weeks ago he couldn't keep his eyes off the pris'ner all meetin' time. Said Boaz saith, for several months he hath been constrained, despite of all that he could do, when he went into meetin' to look for pris'ner, and that always a look from her went through him and filled him with very dreadful tremulation. That the fascination was painful, but nathless full of delight. Witness saith it was like the prickin' of pins all over him, but when he searched, there was none to found." Walk-meekly Smith saith that he went to home with pris'ner from singin' schoole two weekes ago. That he did so because he was thereto fascinated, and she moved him by her behavior so to do, having sate by his side in schoole, and singin' out of his booke, and that he had never done any like before, being a youth aged only 19 years, and subject to his father. That there was nothing in pris'ner's walk and manner that night which might show forth the presence of the devil, only the cunning putting on of modestie, and lookin' strange sorts of earnest looks threw her eyelashes bent down, and as it were restin' on her cheeks, which were seemingly all in a glow of devilish fire. But next day and ever since, wittnesse hath been sore distressed with losse of appetite and melancholie, and constant desire to be in company with pris'ner, but is afraid to touch her. And he swears she hath bewitched him."

Next came a woman witness. "Ruth Daniel being sworn, testifies that she knows that pris'ner hath bewitched Walk-meekly Smith, for that he now shunneth witness, whereas he used to be familiar and good friends, being witness's third cousin. That last Sabbath week, in the meetin', pris'ner tried to fascinate witness. Witness looked at pris'ner to rebuke her for not minding to the discourse. Pris'ner turned up her nose and gave her such a fierce look that witness was fascinated to take up the hymn-book, and was near about to throw it at the pris'ner's head."

After her came brother Condemned Fisk, who said that he remembered the witness uplifting the book, and how he stayed her rash hand. He concluded by abruptly asking, "Is not this enough? Shall we not suddenly seize the tempter, and cast out Satan from among us?"

"Thereupon," continues the manuscript, "up starts pris'ner and throws the veil off her head with incredible diligence and fury, and cries out to the jury in a loud voice: 'Worthy sirs, take heed how ye give trust to these false counsellors, and be not swift to stain your skirts with guiltless blood. I protest to the Lorde I am innocent in this thing. Would you put to death Susannah and justify the lying elders?'—with more of such bold assurance."

"Then it was plain to see how Satan struggled within her, so that Mr. Fisk goes up and spat in her face, and charged him to go out of her, and covered up her head."

After this, there was but little more to be done. Upon such an unimpeachable testimony, she was found guilty and sentenced to death. The account ends with these words: "Judgment being passed, the people took her to a tree hard by and burned her with fire, while we all exalted a song of triumph which well nigh drowned the cry of Beelzebub yelling with her voice."

Mediums' Directory.

The RELIGIO-PHILOSOPHICAL JOURNAL, being an especial friend to all true mediums, will hereafter publish a complete Directory, giving the place of residence of all professional mediums, as well as of those who are not, and who are willing to be placed upon the subject. This will afford better facilities for investigators to learn of the location of mediums, and at the same time increase the number of mediums who will do well to advise us from time to time, that we may keep their place of residence correctly registered.

It is a lamentable fact that some mediums so far forget their self-respect as to speak of other mediums, not unfrequently even of those who are far their superiors. The names of such persons will be dropped from this Directory, as we have evidence conclusive of their indulging in such unbecoming conduct.

It should be borne in mind that individuals visiting mediums carry conditions with them—so to speak—which aid or destroy the power of spirits to control the medium visited; hence it is that one medium gives satisfaction to certain persons, another better to others—all having their friends, and justly so, too, and all equally honest and useful in their place.

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Let us hear promptly from all who accept this proposition, and we will do our part faithfully.

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Medium's Column.

SEALED LETTERS ANSWERED BY R. W. FLINT, 34 Clinton Place, New York. Terms \$2.00 and three stamps. Money refunded when not answered.

J. Wm. VAN NAMEE, M.D., box 5120, New York City, will examine patients by lock of hair, until further notice, for \$1.00 and two stamps. Give full name, age, and one leading symptom of disease. v11 n13 f

MRS. S. A. R. WATERMAN, 93 Lafayette street, Newark, N. J., will answer letters, sealed or otherwise, by Psychometric DELINEATIONS, or Reading of Character, from writing, hair, or photograph. Terms from two to five dollars and four three-cent stamps. v11 n14 f

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MRS. A. H. ROBINSON, Healing, Psychometric, and Business Medium. 148 Fourth Ave., Chicago. Mrs. Robinson while under spirit control, on receiving a lock of hair of a sick patient, will diagnose the nature of the disease most perfectly, and prescribe the proper remedy. Yet, as the most speedy cure is the essential object in view, rather than to gratify idle curiosity, the better practice is to send along with a lock of hair, a brief statement of the sex, age, leading symptoms, and a full description of the disease of the sick person, when she will without delay return a most potent prescription and remedy for eradicating the disease, and permanently curing the patient in all curable cases. Of herself she claims no knowledge of the healing art, but when her spirit guides are brought in rapport with a sick person through her mediumship, they never fail to give immediate and permanent relief, in curable cases, through the positive and negative forces latent in the system and in nature. This prescription is sent by mail, and be it an internal remedy or an external application, it should be given or applied precisely as directed in the accompanying letter of instructions, however simple it may seem to be; remember it is not the quantity of the compound, but the chemical effect that is produced, that science takes cognizance of. One prescription is usually sufficient, but in case the patient is not permanently cured by one prescription, the application for a second, or more if required, should be made in about ten days after the last, each time stating any changes that may be apparent in the symptoms of the disease. Mrs. Robinson also, through her mediumship, diagnoses the disease of any one who calls upon her at her residence. The facility with which the spirits controlling her accomplish the same, is done as when the application is by letter as when the patient is present. Her gifts are very remarkable, and only in the healing art, but as a psychometric, test, business, and trance medium. TERMS.—Diagnosis and first prescription, \$3.00; each subsequent one, \$2.00. Psychometric Delineation of character, \$3.00. Answering Business Letters, \$3.00. The money should accompany the application to insure a reply. v1 n10 f

New Advertisements.

JUST HON. R. G. INGERSOLL'S ISSUED GREAT ORATION ON "THE GODS." Price 50 cents.



There, you have the whole story, and laugh at it, or believe it; but bear in mind those who have seen the shadows are men known in this city, and who at least doubt or make light of those things they have seen. — *Racine Journal*



## SPIRIT INTERFERENCE

In the Affairs and Feelings of Earth-Life.

BY JUDGE J. W. EDMONDS.

Carrying into execution a purpose I have for some time entertained, but been prevented from by my other avocations—namely, that of writing something for your estimable paper, I now send you an article, which, if it will not interest your readers, will, at least, "add my rill to the torrent" of verification of spirit-communication which is now pouring in upon the world.

On the 23d of February, 1861, and just before the breaking out of the rebellion, I delivered an address before the Republican General Committee of the city of New York, and on their invitation.

The address was, of course, occupied very much with the prevailing topics of the day—the abolition of slavery, and the then impending outbreak of the southern and slave-holding states, against the Union.

In my address, I advocated the idea of letting those states depart in peace from the Union, and forming a nation by themselves—thus surrounding them on all sides by non-slaveholding people, and leaving them isolated and shut up by themselves with the institution of slavery—to be themselves ultimately devoured by it, or be themselves its destroyers.

The spirit of Washington afterward told me that he was present at, and heard my address, and he differed with me entirely in those views; that that had been discussed among them in the spirit-world, and they had come to the conclusion that the course which I advocated, would lead to more human misery than war would; that it would be a long time before slavery would be wiped out by that process, and that in the mean time, both races—white and black—would be retarded for generations, in their upward progress, and that thus in the southern states there would be engendered a condition of imbecility and isolation, like that which now prevails in Spain, instead of the active, moving progression which then characterized the residue of our nation. And that on the other hand, a war that would be over in a few years, and the sacrifices and suffering that would attend it, would leave the people of both races, and in all parts of the nation, free and ready to enter upon that progress which was our destiny.

Eleven years only have elapsed, (for I write this in March, 1872) and already is shown the wisdom of the course thus planned in the spirit-world, and carried out by us in this.

In the summer of 1861, when it became inevitable that we were to have war with the South, and President Lincoln had made his call on the Nation for the military forces, Governor Morgan, of this State, came down from the Capitol, at Albany, and was in New York—sending forward our State troops.

He was at the Astor House, one day—surrounded by his staff, and attended by many prominent citizens—among whom were Governor Seymour, and Mr. Barney, then Collector of the Port of New York.

As the troops marched by, to the number of several thousand, to embark and proceed to the front, Governor Morgan and his party were very jubilant, and repeated the assertions that had been made by the Secretary of State (Mr. Seward), and the Secretary of the Treasury (Mr. Chase), that the war would be over in sixty days, or by midsummer.

Collector Barney told them—very much to their amusement—that I had said to him, that if we saw the end of the war in five years, we should be lucky!

It is true, I had said so to him—whether from my own sagacity, or from spirit-impression let each judge for himself. I believe it was the latter—subsequent events told how true it was, and it was not until that truth had been demonstrated, and the war was ended, that I became acquainted with the incident at the Astor House.

In 1870, I received from a gentleman at Pittsburgh, Penn., six volumes in writing, containing a series of communications made to his circle, during the preceding 12 years. At one of those circles, held on the 10th of April, 1869, this was said:—

"The monster war is, before its final death-throe, concentrating all its remaining vitality for a grand coup de état, but in the midst of its exertions, will suddenly cease to breathe, and will fall; and will crush in its fall, two of the principle actors in the present scene, namely, the Roman Pontiff, and Louis Napoleon.

Twelve years ago, when this was said, both those rulers were in the full blaze of their power. A war came, and the result has been the fall of both of them.

A few days ago—that is, in February, 1872—I received from a clergyman of the Church of England, (from Danby Vicarage, near Danby, England), a letter, enclosing me the following slips:—

"ANSWERING SEALED LETTERS.—(To the Editor of the *Spiritual Magazine*).—Sir, in the *Medium and Daybreak* newspaper is an advertisement from a New York test-medium, viz.: James V. Mansfield, who professes to answer sealed letters for 21s.—of course respecting our relatives deceased who have passed into the next life. Now, I think it is only fair, when you have proved a fact, to give it publicity. I wrote seven questions of a private nature in presence of a lady visitor, who fastened up the note with silk, and sealed it with her own seal, and I merely wrote a letter accompanying it, requesting answers. This, Mr. Mansfield returned to me unopened, in proof of his power. The questions were not common-place—merely requiring a 'Yes' or 'No'—but requiring a knowledge of my family, which it is impossible for Mr. Mansfield to get at without obtaining it from my 'daughter,' to whom I wrote the questions. Every answer was pertinent to the question put, and what is singular, she says she would not have known I had written to her, had not her uncle John (who is dead also) hurriedly told her I had written and wanted answers. Now, I never alluded to her brothers and any way, but merely about her brothers and sisters and mother now living; nor have ever seen) gets at the names with seal unbroken, and returns to me answers, I can't tell. When the letter arrived here I got a dozen gentlemen from our Exchange to open it, and they all agreed that my crest and everything was perfect. So, also, the silk tyings and seal of my visitor had not been tampered with in the slightest since it left the lady's hands, who put it in the post herself.

I write this from my own experience, and it only occurred last month, and was returned to me by next mail.

"I am yours truly,  
"CHARLES BLACKBURN.  
"25th December, 1871."

"James V. Mansfield, test-medium, answers sealed letters at 361, Sixth Avenue, New York, U.S.A. Terms—One Guinea. Letters may be left with J. Burns, 15 Southampton Row, with seal for postage."

"When I received this, I sent it to Mr. Mansfield, who returned it to me, saying, 'I think I have a faint recollection of having written for Mr. Blackburn, but could not be positive. I have many letters from Europe, but as soon as they have been written to and mailed, they pass out of my mind, and would never

again return, did they not repeat their attempts at talking with their dear departed through my imperfect organization.'"

A few weeks since, some time in February, (1872) I think, a gentleman, whom I did not know, met me in the street, and gave me an account of a verification of one of the communications (through Mrs. Conant) in the *Banner of Light*, of Boston, which he had procured and sent to that paper. I wrote to the editor, asking him to publish both the communication and the verification together.

Accordingly his paper of the 30th of March, contained the following

## REMARKABLE VERIFICATIONS OF SPIRIT-MESSAGES.

"We have at present to chronicle some of the most striking cases of the identification of stranger-spirits communicating at our Public Free Circle, through the mediumship of Mrs. J. H. Conant, which have ever fallen under our notice. On the sixth page of the *Banner of Light* for February 10th, 1872, was printed the following message from the spirit of George C. Goodwin—the seance at which it was given having been held on Tuesday afternoon, Nov. 28th, 1871:—

"On taking possession of this body, I experience the same sensations that I did on passing out of my own—as though something had suddenly turned upside down within me, and stopped all the machinery of life. I died of heart disease, in 1869, on the evening of the 12th of May, in New York City. I was on the street—passing through Amity street—when this attack came on me. I have no recollection of going beyond that point. The next I knew, two men were carrying my body through the street. They finally brought up at the Mercer street station. I watched it very carefully through the examination, and heard those who were called to examine it pronounce it dead. Then I was in a strange conflict. I tried to get away from it, and I tried to get back to it. For awhile, I was not successful either way; but finally, I got away, and was surprised to find that I was out of this world, and yet in it—beyond the human senses, and yet so near, that I could have shaken hands with any one who was passing the streets.

"Now, what brings me here is, to hunt up my folks, if I can, to let them know that I live, and how I live, and that I don't like to be reckoned as dead, and that I can make straight all those little difficulties that must, I know, have arisen in consequence of my sudden death, if they will only give me a chance to speak privately with them. George C. Goodwin. Send to the captain of the Mercer street station, New York City, for proof of my identity."

"A short time after the issue of the paper containing the message, we received the following unequivocal—and at the same time unlooked-for—corroboration of its truth, from a gentleman in New York City, who felt impelled, after reading the communication, to investigate the circumstances. Judge J. W. Edmonds also wrote us a brief private note concerning the matter, in which he considered the facts of the case (as stated to him) as highly important, and worthy of the widest dissemination:

"Dear *Banner*—I have the pleasure of sending the verification of George C. Goodwin's statement, which will be found in the *Message Department* of the *Banner* of February 10th. I called on the captain of the Mercer street station, and, after his reading the article, he inquired if I wished 'to refer back three years for the record' with incredulity. 'Yes,' said I, 'if you can do it.' So he ordered the book for May 12th, 1869.

"It was handed him, and after referring to the date, and cogitating some time over it, he said:—'*It is here just as he has related it, and I am confounded!*'—Why, sir, I knew nothing of its existence, and I know that no one in Boston knew more of this record than I did—it is wonderful!"

"And now I ask, what was this intelligence—if it was not what it claimed to be?—who begged its friends to call on the captain of this station-house for identification? His very name had faded away, and love for him had grown dim; and the record had sunk for years amid the dust where criminals assemble. If he has brothers, sisters or friends, I have subverted their interests if they will heed his call, and give him a private hearing.

"Fraternally yours,  
"ERASTUS GOODWIN.  
"New York, February 25th, 1872."

"The official report of the occurrence, which is given below, (from the book in the Mercer street station, and obtained for us by Erastus Goodwin) in the terse, business-like way of the police authorities, is the closing link in the chain of conclusive testimony, which we at present offer concerning the Goodwin test:

"Police Department of the city of New York, Precinct No. 15, New York, May 12, 1869.

"SUDDEN DEATH.—About 8:40 this afternoon, officer Doyle found an old man lying on the sidewalk at the corner of Amity street and Sixth Avenue—dead. Messrs. Dempsey & Carver, (16 Sixth Avenue), state that they saw him fall and instantly expire. He was dressed in white shirt, black pants, gray spring overcoat and brown hat; name on the pants—'G. C. Goodwin.' He is supposed to be a stranger in this city, as a key for one of the rooms in the Astor House (number of key 108) was found on his person. His right name is G. C. Goodwin, of Boston, druggist. Cause of death supposed to be disease of the heart. He had on his person \$9 10 in money, a scarf pin, eye glasses, knife, bunch of keys, pair of gloves and handkerchief. The deceased man will be taken in charge by Mr. Stetson, of the Astor House, after the inquest by the coroner."

Letter from Dr. Henry Slade to E. V. Wilson.

MY GOOD FRIEND, AND BROTHER WILSON:—That you have been impressed by some outside influence is very apparent. I think if you will pause and consider our sitting that night, and allow your better judgment to act, you will see the absurdity of the reports you have asked me to respond to.

I appreciate your feelings of kindness to me, and the good words you have spoken so often of me; and I feel to thank you for all this, for kind words helps to cheer a weary soul, more than envy or malice.

Do you not remember I said to you when you came to have the last sitting with me, that I desired you to investigate for yourself, and examine everything in the room, as you said you desired to publish an account of what was done, and you wished to speak with authority, of the genuineness of these manifestations?

My dear Brother, have you forgotten that you made the remark to me—"I believe you are honest, Harry, and I did not come to look for deception, but for the true manifestation that I know takes place with you," and you could trust your own eyes, &c. &c.?

Now, I wish to ask you what hand and arm could have turned the gas on and off, as you saw? Could a mask or a false arm and hand accomplish such a delicate feat right before your eyes, and nearly over your head, and not have been detected by you—or even a child—as fraud?

Many things you spoke of seeing in the room that I do not now remember; I think enough, however, to show you, my brother, whether I had been practicing deception upon you. Your

own spirit-guides could have detected it if it had been a fraud!

How soon would the angel-presences have operated upon your better judgment—through your own medium powers, and exposed me then and there; and again, if it was all fraud, why would your guides allow you to put in print that which was not true?

My dear brother, have more confidence in your own angel-guides than this; instead of the spirits being displeased, on the contrary, you remember how they cheered us with showers of raps—showing that they sanctioned our meeting most fully.

If you have not confidence in me, I hope you will have in your own guides—that have spoken in my favor through your organism, upon the rostrum, so able and beautifully of the manifestations that took place that night.

I feel that this trust is sacred in my hands, and I would not step aside from its genuineness to add to or take from it in any manner.

I feel and know that the beautiful spirit of my beloved wife, you have so well spoken of, would not long be by my side to aid me and instruct me as she does daily and hourly, if I should practice any deception. She says to me now, as I write this, "Have charity for our good brother Wilson, for he is under the influence of the times, and seems to be impressed with the ideas of others, and this has caused him to make the utterances that he has."

I think the same of you as the spirit of my dear wife; and when you come to think and realize the impossibility of any deception that could have taken place that night, under the condition we sat, you will then feel the correct feelings of it all—of that never-to-be-forgotten evening with the spirits.

If I have fallen in the estimation of any of my friends in the form, I have the influence of my guardian-spirits, for they have never done more for me than they are doing now. I may have been weak at times, and susceptible to outside influences, as all mediums are at times, as well as those that are not mediums; for none of us can be perfect, so we must not look for it in others. What I hope for is to be stronger and wiser for my past mistakes, that I may be of greater use to humanity.

As for what has been said against the manifestations that take place with me, "it is all false." No one who has visited me has any confidence in the report of the *Sun*, many know it as only a poor silly woman's suspicions. If any one were to undertake to publish all the suspicious reports against mediums, the *Spiritual* papers could not contain them. I hear such reports against mediums every day, and my reply is "go to a medium with genuine thoughts for the good and true in your mind, and truth in your mouth, and you will receive a pure manifestation. No one can expect to get pure water from the spring if they throw in filth and mire."

I have sympathy for all mediums, for I know they have much to contend with, and they are often grossly misrepresented, when they are innocent of fraud, or the thought of those things.

I do not wish to throw the blame of any act of mine that I may commit (if wrong) upon my spirit-friends, for I know my guides are trying to lead me to do right.

Often I say to myself "when will my poor weary soul find rest? Am I of any account to the world?—or of any use to the angels or spirits?" My question is often answered. When I see a soul enlightened and made happy by the communication and manifestation given through my power, then I say "my soul has found rest," and I think I am of use to humanity and the spirit-world, and I hope to be, during the remainder of my days.

Fraternally yours,  
HENRY SLADE.  
New York, April 12, 1872.

## A TENNESSEE RASCAL.

The Crime of a Doctor of Divinity—His Victim a Child of Only Fourteen Years.

[From the Murfreesboro (Tenn.) Monitor.]

Newspapers of late years are to the necessity so often of recording crimes that the most creditable of them are frequently stigmatized as but little better than Police Gazettes, and are denounced by pulpit orators as pandering to the most depraved and corrupt tastes of human nature. Cultivated and refined sensibilities are disgusted with column after column filled with horrible and sickening details; but we believe that, notwithstanding the shock to delicate nerves, some little good results to the community from the wholesale record. Many a man is deterred from the commission of crime, from the fact that the press and its terrible co-adjutor, the telegraph, are so prompt to hold up the offender to an indignant public, and to fix upon him the brand of Cain.

Believing the above to be correct, we give the details of an outrage that lately transpired, so horrible as to put the recent achievement of the Rev. L. D. Huston, of Baltimore notoriety, to the blush. And for fear that the villain may be still prowling in this county, or that other communities may be cursed with him, we give him the benefit of the following advertisement without money and without price:

For several weeks past a man calling himself Johnson, has been vending sacred pictures in Williamson and this county, and has introduced himself to his patrons as a D. D. He is said on several occasions to have delivered sermons, which for piety of injunction, would have done credit to the most respected divine, and to have succeeded so well in gaining the confidence of his hearers that he always found a warm welcome around their hearthstone. In that portion of Williamson county where Johnson has been, lives a poor but respectable widow lady, with an only daughter, about fourteen years of age. He called at her house frequently, paid particular attention to the girl, but the mother, placing all her confidence in him as a Christian gentleman, had not the slightest suspicion of the brutal motive that actuated that attention. Last Tuesday morning he came, and, without the knowledge of the mother, persuaded the young, unsuspecting girl to go with him to Nashville. He secured a wagon that happened to pass by at the time, and started on his way. When about two miles from the city, he told her that, as his home was not far distant, they would walk the rest of the way. After going a short distance, he took her to an old barn, and there, in spite of her entreaties, he accomplished upon her person his brutal design.

The poor, outraged girl was left at the barn, where she was afterward found by good Samaritans who passed that way.

The scoundrel is still at large, and when last seen was in the neighborhood of Stewart's Creek, in this county. We hope that the officers of the law may be vigilant, and that he may be captured.

A MAGISTRATE in Cohoes lately attempted to eject a stranger from his church pew by force, and failing in this, he went to his office, made out a warrant, and had an officer arrest the intruder and lock him up. The result is a criminal prosecution against the magistrate for assault, and an action for \$2,500 damages for false imprisonment.

## Philadelphia Department.

BY.....HENRY T. CHILD, M. D.

Subscriptions will be received and papers may be obtained, at wholesale or retail, at 634 Race St., Philadelphia.

## The Three Marriages.

They met! gazed in each others eyes;  
It needed but a glance  
To show that love was written there,  
Beyond all change, or chance.  
Should sorrow, or should shame betide,  
If even crime their lot,  
If others spread seducing snares,  
Their hearts will waver not.  
Oh! blessed be they, the tie Heaven formed,  
Earth's trouble cannot sever,  
They're one through life's short sorrowing span,  
And they are one forever.

They met! friends whispered it were well  
That they should join their hands;  
It was esteem, expediency, not love  
That forged their hands.  
Peace may o'ershadow, joy may bless  
The home that they have made,  
They may in hope and quiet trust,  
Enter the tomb's dark shade;  
Yet they'll ne'er know the thrilling charm,  
The radiance pure and bright,  
Whose beams can make the bitter grief,  
If shared together, light.

They met! they loved not; yet, alas!  
"Twas Mammon wrought the chain  
That bound them in unholy bonds  
Of wretchedness and pain.  
What wonder they compared their lot  
With dreams of early youth.  
What wonder, if hell scarce can boast  
Of torments worse than those  
That made their sorrow-chequered lives  
A weary scene of woes.

The first! is a most precious gift,  
To man but rarely given.  
If it be thine, ah! value it  
As a borrowed light from Heaven.  
The second! wherefore shouldst thou risk  
The freedom Heaven gave,  
For what is oftentimes bitterness,  
And ends but in the grave.  
The third! if thou shouldst choose the third,  
The fault, ere long, thou'lt see.  
Then may our God, who loves us all,  
Pity and pardon thee.

## Mr. P. C. Tomson's Report of the Doings at Moravia, New York.

The route from Philadelphia is by the North Pennsylvania Railroad to Athens, thence to Binghampton and Owego, then change cars to the Southern Central Railroad to Moravia, a distance of about sixty miles. The fast line goes through in twelve hours. The fare is about nine dollars.

Moravia is a village of about two thousand inhabitants. From this you go about a mile up a hill to Mr. Keeler's house. On Sunday, the 7th of January, we arrived there. Found Mr. Keeler a plain, honest-looking, unsophisticated farmer, and his wife one of those old ladies who make you feel entirely at home. The house is a new one, not very well furnished. Two circles were held on Sunday, but we did not get much satisfaction. You meet persons from many parts of the world, but it happened that almost all had left the day before; and being a new company and almost all strangers, the circle was not very harmonious. They always sit for a time in a dark circle, and then have a light. On this first day we heard voices. My name was called, though no one but one in the company knew it. We also saw lights in various directions. No face was distinct enough to be recognized.

On Monday we had two circles. We had become more social, and the manifestations were very powerful. A spirit called the name of Samuel Paist, and requested him to sing and play pieces, and seemed to be well acquainted with his life. An Indian spirit named Hontour, came on the first day and every day. On Monday afternoon my brother gave his name but could not make himself visible. There was no one there who knew I had such a brother.

I want to say that there was no chance for deception or disguise in regard to your names. A man was there who assumed a false name. The spirits called out his real name and rebuked him for trying to deceive. There were several attempts to show faces but they were not distinct enough to be recognized.

On Tuesday, the 9th inst., we had a private circle, at which there were only four present. Mrs. Tomson's mother came first and knelt down in front of her and spoke very affectionately to her—referred to private matters of which no one there knew anything about. My mother came, but she was not able to say much. She was recognized, and the resemblance between us was noticed. Mr. John Chew's mother also came and spoke to him. [We presented Mr. Chew's report in Number Nineteen of the JOURNAL, H. T. C.] After this the Indian girl came. She had much more power. She talked to me nearly half an hour, giving evidence of a knowledge of my home and business. She was evidently the mouth-piece for other spirits who came there. She remarked that she was only telling what they told her. She not only described many events in my past life, but predicted many things that I should be called upon to perform.

On Wednesday, the 10th, I had a most wonderful manifestation. A young girl appeared to me just as distinctly as any one in the room. She stood forth in the bloom of health. She was a young woman, named Anna Yardley, who had been in my employ some years ago. I took her when she was seventeen, and she has been dead about eight years. She was a lady by birth, and would be recognized as such anywhere. I had been with her during her last illness. I did not say anything, as I wanted the test. Some one asked "If she knew any one here." She pointed to me and said very distinctly—"My name was Anna Yardley. I thank you for your kindness to me. Tell the girls that I still live. God bless you. Good bye," just as distinctly as I have uttered these words, and then vanished slowly from our sight.

I want to stick in a peg right here, and all the skepticism in the universe cannot pull it out. There were some eighteen persons present, and we all felt this, and there was one grand shout of glory! glory! I went up from every heart.

Every one present got some tests that day. The spirits seemed to know everything that was transpiring at the homes of their friends, and every word they uttered was filled with inspiration of love, truth, and justice. It was the conversation that a dearly beloved mother or father, a sainted sister or brother would have with those whom they had left behind, but for whom they felt a stronger love than ever, and prompted by this undying love, desired to point them up to higher and more glorious aims in life.

Usually when we sit down in the dark circles, we feel water falling upon us as if it were raining.

We are in a room in a rough country house, and there is no possibility of water coming from the outside. The room is tight. Suddenly we feel a strong breeze like a gale,—this lasts a short time, and then the water is sprinkled over us, while we are singing. Spirit voices select the music and join in the song. Sometimes the music is by spirits alone, though the influence was better when all of us sang with the spirits.

On Thursday, the 11th inst., there were changes in the circle, and we had no satisfactory manifestations. I state this that all may know that it is not alone the spirits and the mediums there, but very much depends upon the harmonious conditions of the parties who sit in the circle. I noticed that it was often several days after a person came, before they received satisfactory manifestations; and I would advise persons not to limit their time too much. For instance, a Captain Gill, of Buffalo, was there and was obliged to leave on the third day: on the fourth day several spirits appeared that were not recognized by any one present. We never saw anybody look more disappointed. They said they wanted to speak to Captain Gill, and were very sorry he had come, as they could not manifest themselves any sooner.

When the circles were harmonious there was an immense power, giving each one great strength. I would recommend the sick to sit in just such circles. There is one thing you must remember, that you cannot leave those circles until they close, or if you do, you will certainly be sick.

There was a gentleman named Russel, whose sister appeared to him, and presented her own death scene. [We have already described this in the account given by Mr. Chew, published in Number Nineteen of the JOURNAL, where a young lady presented herself with a white handkerchief, and, after coughing, showed the appearance of blood.] Upon this he exclaimed, "Bless God Almighty, my sister lives! She was dead, and is alive, and behold, she lives forevermore."

The conversation of this man had a wonderful effect upon us all. Every thing he said seemed to come from his soul, and there was a tenderness and sympathy that reached our souls. A new song was put in his mouth, his doubts were all removed, and he who had lived in the Baptist church in doubts of immortality, was now relieved of all these—certainly had taken their place. He knew that he would meet his sister, father, mother, all in a brighter, purer world than this,—and he resolved to be a better man.

I know that these phenomena are all in accordance with law. The spirit world is bringing about these and other manifestations all over our land. It will not be many years before they will be just as common as the raps.

## Passed to Spirit Life.

[Notices sent us for insertion in this department will be charged at the rate of twenty cents per line for every line exceeding twenty. Notices not exceeding twenty lines published gratuitously.]

Passed to Spirit-life, April 5th, 1872, Mary Jane, daughter of William and Esther Brown, of Monroe county, Ohio.

Her gentle and peaceful spirit is transplanted to newness of life.

Passed to the Summer Land, April 4th, 1872, at Mar-engo, Ill., Mrs. Jennie Woodbury Wells, wife of Justin Wells, in the thirty-sixth year of her earth-life. The subject of this notice was for many years a firm believer in the ministrations of angels, and it was often her privilege to administer words of comfort and consolation to the stricken mourner, as she spoke of the Father's love and goodness to all of earth's children. The same hope and comfort which she gave to others was her consolation through her lingering sickness, and while the body was slowly wasting away, the spirit to the last was bright and cheerful. She often described to her husband and her sister the happy home which had been prepared for her, to which a little daughter and mother had gone; and they, with the Boatman, were soon to take her over, and she said, "If this be death, it is blessed to die." She cheerfully made all arrangements for her departure, and her remains were taken to Cooksville, and laid beside those of friends who had gone before. The funeral was attended by J. C. Crawford, assisted by Rev. R. W. Bryant, who spoke words of hope and cheer.

PASSING AWAY.—One by one the old pioneers of Galesburg are passing away, leaving behind them pleasant memories of their noble and useful lives. On Thursday of last week, Adah Williams, one of the earliest settlers, and a true Christian gentleman, calmly departed this life, confident of eternal happiness in the realms of bliss. Mr. Williams was born in Chester, Vermont, in 1810, and came to Galesburg in 1837, and in '38 with his wife, in '48, however, he engaged in the nursery business, in Mercer county, but in '72 returned to Galesburg, where he resided at the time of his death. Mr. Williams leaves a wife, three sons, and two daughters to mourn the loss of a devoted husband and an affectionate father.—*Galesburg, (Ill.) Republican, April 6th.*

Brother Williams was a firm believer in the Philosophy of Spirit Communication.

Over thirty years ago we met him at St. Charles, Ill., our then and now place of residence. We were then both Universalists, "by the Book." That first meeting was at the dedication of the Universalist Church in St. Charles—the first Universalist Church ever built in the State of Illinois. It was upon the broad gauge of Universalism—Wm. Rounseville, pastor. Since that time pretty much all the old members of that Society have become Spiritualists or passed on to the higher life.

Brother Williams, like ourself, became a Spiritualist as soon after the announcement of the demonstrations at Hydesville, New York, as he had an opportunity to investigate, and become convinced by facts. Neither of us had adopted a creed that circumscribed and limited our right to receive truth when and wherever it might be found.—[Ed. JOURNAL.]

## Special Notices.

Philosophy and Religion reconciled. The harmony of all the great religious ideas with science is most clearly and convincingly shown in the SAFENA. 20 pp.; Cloth \$1.00.

## Spiritual Convention.

OFFICE OF SECRETARY OF INDIANA STATE ASSOCIATION OF SPIRITUALISTS.  
Indianapolis, Ind., April, 1872.

To the Spiritualists of Indiana Greeting:

We hereby announce to the friends of Spiritualism in Indiana and elsewhere, that the Sixth Annual Convention of the Indiana State Association of Spiritualists will be held in Westernfield's Hall, in the city of Anderson, Madison county, Indiana, commencing Friday, May 24th, 1872, at 10½ o'clock, a.m., and continue in session over Sunday. Each local Liberal Society and Children's Progressive Lyceum in the State will be entitled to three delegates and one additional delegate for each ten members over twenty, and each county where no Society exists will be entitled to three delegates. All friends of the cause are cordially invited to attend. Everything possible will be done to make the Convention both pleasant and profitable.

We are authorized to announce that the Hon. Robert Dale Owen, and other good speakers will be in attendance and take part in the Convention.

Anderson is a thriving place, situated about 24 miles northeast from Indianapolis, on the Bellefontaine railroad, and has an active Society of Spiritualists and a Children's Progressive Lyceum in successful operation. Speakers at the Convention will be entertained free, and board procured for others at a low rate.

By order of the Board of Trustees.  
(Attest.) J. R. BULL, Sec.



## Our Correspondence.

JOHN BROWN SMITH is open for engagements to give a course of independent lectures on the "Science of Human Life," in Pennsylvania or adjacent States, during the spring and summer. *Subject during the fall, and South in the winter season. Engagements only made for one week in which dates before will be given, viz.: "The Science of Human Life," "Republican Government—its True Principles," "Universal Suffrage," "Temperance—its Moral, Legal, Physical, and Medical Aspects," "Law and Capital—their True Relations," "Vegetarianism—its Evolution of Man," "Man—his Spiritual, Moral, Physical, and Social Nature," "God—in the Science of Life," "The First, Second, and Eighth Lectures embrace the subject of Spiritualism. Permanent address, 312 North Tenth Street, Philadelphia, Pa.]*

## Items from Lois Waisbrooker.

BRO. JONES:—Deciding to take a trip through central New York, I left Angola March 28th, with the purpose of spending our 24th Anniversary at Wadkins. Reached the place on Saturday morning, and was kindly entertained at the hospitable mansion of Doctor Lewis. The sight of the surrounding hills carried me back to my childhood hours, for Wadkins is only about seven miles distant from where I first opened my eyes to the light of earth, and here is "The little lake" referred to in "May-weed Blossoms." We had a goodly gathering on the 31st, though not as large as it would have been but for the unfavorable weather. In the morning, the time was occupied in the form of a conference, Mr. Stewart of Pen-yan, presiding, and excellent music—both vocal and instrumental—was provided by the friends from Milford. After refreshments, provided by the ladies of the place, and served in the building, the meeting was called to order, at 2 P.M.—one hour for conference, and then an excellent discourse from Mrs. Robbins. In the evening, Professor Mapes, of Elmira, was the speaker, but not feeling well enough to attend three sessions in one day, I was not present, and cannot speak personally of the evening meeting. We had a pleasant and profitable time, and the only criticism I have to make is, that in speaking of modern Spiritualism, there was altogether too much deference paid to the claims of Christianity. On this point, I stand squarely with Abbott, of the Index. All that is valuable, all that is permanent in Christianity, is there because it cannot be separated from humanity; consequently, any concession to the Christian's claims, in this respect, is so far a robbery of our common humanity; and we owe it to so-called Christians, as well as to wronged humanity at large, to take square issue with this "I am holier than thou" spirit. Tuesday morning finds me again ON THE WING.

A few miles ride brings me to Milford, and as the train stands here waiting for another, I look over the village, and mark the points that my seventh summer—spent here with one of my father's sisters—fixed in my memory. This wonderful hill, upon which I used to gaze from her back window, has been partially cut away, to make a path for the "iron horse." Yonder stands the same old school-house where I attended sabbath school, and brought home the "Infant's Progress," to read. How wonderful it seemed—that miniature of "Pilgrim's Progress!" Well, that is past, but the suffering caused by the terrible fears thus aroused, is not forgotten. Yonder, just up that glen, is where—tried to hang himself, in very despair, at his failure in his resolves to quit drinking. I remember it well, for aunt took me with her when she went to stay with the frightened wife. Right there, just over the canal, lived a poor family, whose oldest daughter was summoned before the petty justice, and subjected to the indignity of being questioned as to what ailed her, and what medicine she took when sick awhile before, and all in support of the dignity of the law, because there had been the body of a dead infant found, and of course, a poor girl must be its mother. Time, however, developed circumstances, which, so far as the belief of the people was concerned, fixed the paternity upon the justice upon the bench, and the maternity upon his wife's sister, and a child of seven, who is supposed to have no ears, tells of it thirty-nine years afterward.

Well, justice is not dead, and now the train moves on, and soon we are at Horseheads. Here, I take my valise and walk down to Mr. Saterlee's. After a little conversation, Mrs. S. says, "Come in here, I wish to show you something." I followed her into the parlor, and she points to

## A BEAUTIFUL WREATH

of artificial flowers. "My brother, who is in the spirit world, made that." "What, the flowers?" "No, arranged the wreath; see how tastefully it is done—different, too, from anything I ever saw." How was it done? I asked. "He controlled the medium, and said to me, 'go up stairs and get your flowers—place the boxes open where I can select at pleasure, and I will arrange you a wreath like one I have got in my spirit home. I cannot make as nice a one, of course, but I will do the best I can with the material.'"

The flowers were brought down, and the wreath arranged at three different sittings—the whole time being one hour and forty minutes—and in a room so dark that one color could not be distinguished from another.

"I could not begin to arrange them in the same length of time, as familiar as I am with flowers," said Mrs. S., (a Miller), in giving me the history of the wreath.

After it was completed, the brother then said, through the same medium, "Go over to—, (name forgotten) and I will control him to draw a circle, to which this will just fit." They did as directed, and the circle was drawn at the first trial.

After spending a few hours here, I took the street cars to Elmira. Here, I found Mrs. Wilcox fully employed in treating the sick, under the control of the invincible Dr. Fly, and heard the account of the wonderful

## PHYSICAL MANIFESTATIONS

of a lady who had visited the place. Using a cabinet composed of a frame which could be readily taken to pieces, over which was drawn a cover of common black oil cloth; in this, the medium was seated—her mouth firmly closed with sticking plaster, and while in this condition, hands and faces were shown at the aperture, and the spirits conversed with each other, and with mortals, in audible voice—several different voices being distinguishable. And thus, the work goes bravely on; but still, I assert that the fact of spirit communion is not the question of the hour. The real question is, shall spirit communion be retained in the interest of humanity, or shall it be subverted to the interest of Churchianity—Churchianity, alias Christianity?

Right here, I take issue with some of our prominent Spiritualists—agree with any and all who use the best in humanity—the best of its possibilities, as signifying Christianity. All such use of the fact of spirit communion, and of its legitimate results, tends to such subversion. Even Robert Dale Owen fails here. So far as I understand his book, it not only establishes the facts of spirit communion, but it aims to show Protestant clergymen why they have failed to make greater headway against Catholicism. Now, what difference does it make to humanity at large, which wing of this specialty gets ahead? What difference does it make which raises the largest army of recruits

for Jesus, so long as Jesus is claimed as "King of Kings, and Lord of Lords," by both parties?

So far as real progress is concerned, could I have my choice between all the clergymen in the land, and an equal number of equally well educated men and women who make no pretensions to Christianity, no accessions to our ranks, I should very much prefer the latter. I am sick at heart with the continual concession made to church claims.

## John M. Follett to Rev. Mr. Swarts.

DEAR SIR:—In your lecture last fall, against Spiritualism, you made some quotations from certain books—written by our enemies, for the purpose of damaging Spiritualists in the eyes of the Atkinson public. The lecture was an insult to every Spiritualist in this vicinity, and if true, they are unworthy the confidence and respect of any one.

The result of your lecture was an increase of "godliness" (bigotry), and judging by the insults and sneers we have heard, your lecture was a success. We listened patiently to your misrepresentations, and endured the sneers and snickering your effort called forth, in hopes you would give us a chance to disprove your charges were they made; but as you not only do not come out and hear our reply, but avoid a discussion, I have concluded to write you a letter.

Near the close of your remarks, you said "a tree should be judged by its fruit." "By their fruits shall ye know them" is a two-edged sword which cuts equally well both ways. Now, let me present some Methodist "fruit." From a basketful, I select the following:—

Rev. Mr. Calhoun, of Stark County, Illinois, lost \$400.00, left him by his father, in a house of prostitution, in Chicago.

Rev. Mr. Wesley, of Geneseo, Illinois, ran away with another man's wife.

Rev. Mr. Humphreys, of Geneseo, Illinois, went into the army, and became a low, drunken frequenter of houses of ill fame.

Rev. H. K. Foster, of Circleville, Ohio, seduced his servant girl.

Rev. Horace Cook, of New York City, seduced a member of his church.

Rev. Mr. Huston, a Methodist D.D., of Baltimore, is charged with having seduced several young girls.

Rev. T. P. Abell, of Milltown, N.B., invited young girls to his room, for religious instruction, and tried to seduce them.

Is it any wonder we hear men say, as I have heard them recently, "I would trust my daughters with any other class, sooner than with ministers?" Does it show a lack of sense, to charge upon us "free love," when so many of your ministers practice "free lust?"

In concluding this part of my letter, I will promise you, that for every *Pride* in our ranks who you will mention, as having committed any crime, I will mention two orthodox ministers who have done the same.

You spoke against the "lecturers who come among us." The lecturers who come "among us" are William T. Allen, E. S. Roberts, Mr. Pevier, and Mr. Doty; and if either of them should exchange souls with their accuser, they would be the losers—even with the chances of a reserved seat near the "great white throne," which the latter is supposed (by himself) to possess, thrown in.

If you dislike the tone of this letter, you will please remember you "cast the first stone," and you cannot expect one who has not "been washed white in the blood of the Lamb" to do better than one who has.

Let me give you some good advice, for I am afraid you give more of that article than you take. Remember, outsiders have some rights which even orthodox ministers should respect. Never try to excite the bigotry and meanness of sectarians against any class. Observe the golden rule. Look around you, and see if Spiritualists do not live as pure lives, deal as honestly, and treat their families and neighbors as well as do church members, notwithstanding they make no long prayers, or loud-mouthed professions. In looking for sin, don't go outside of the Methodist Church, until you have purified that. "Beware of the leaven of the Pharisees."

I hope that the time will soon come, when priest-craft will no longer be popular; that people will no longer be priest-ridden, and that all men will pass for what they are, and not for what they profess.

Cornwall, Ill., April 7, 1872.

## Osseo, Minnesota.

S. S. JONES:—The cause of Spiritualism is prospering here finely. We have meetings on each Sunday now, in our hall, erected for all good entertainments. The speakers are Mary J. Colburn, and D. P. Thayer—inspirational and clairvoyant; and our philosophy, and the cause of humanity is well handled by them, and the minds of the people kept thinking, which is the main-spring to action, and action is growth.

I see the minds of some are agitated, in regard to whether animals, and all living, conscious identities, live in spirit life or not. The declarations of spirits, through my hands, are that they do, and are subject to enjoyment and the laws of unfoldment, the same as we are—everything in its own sphere of life—exactly the same as in earth life.

Can any embodied intelligence—if a part of the God-power of the universe, be annihilated? If so, then man is not sure of immortality. If all are but parts of one stupendous whole—whose body Nature is, and God the soul, then all are eternal as God is, and must have a life in spirit, through all ages, however gross or diminutive in size.

The same laws produce the earthly structure of all living creatures; the same laws move them through life, and the same carry them out of existence; and what pertains to one creature does to another—only differing in capacity—as they are phenologically and physically constructed.

That animals ever get to be men, or men animals, is absurd in the extreme. Everything is a phenological function of God, and must ever remain so, to make God eternal and immortal.

The theory of spirits that guide me, is, that this world of living creatures is more fully exemplified in the next, which we find to be all around us, and everywhere—all things roaming by inclination and at will—as all are capacitated, and enjoying as their nature allows. There is no pre-eminence; all go to one place, and all are created by one impartial whole, whose nature is love, wisdom, perfection and power.

The brute creation gives evidence of all the faculties that man possesses, only differently proportioned. They do not reason as profoundly as man, but their instinct, or spiritual nature, is keener and more fully developed, and less liable to err, than man. They are subject to the laws of affection, sympathy, and the law of magnetism in all its phases. They aspire to a life in the future—shown by their dread of death—the same as man; and they give evidence of spiritual sight, which is only their spirits becoming clairvoyant, by which they are allowed to see spirits, as mankind do.

Let all observe and reason, and the theory will not look so bad as it does to many. The time is coming when the query will be—Is it so?—and mankind will not be so bitter against

those naked truths that have lain so long dormant, and are now being brought to light by our philosophy.

H. H. SMITH.

## Milwaukee, Wisconsin.

DEAR JOURNAL: I feel it a pleasure to announce to your readers that the Spiritualists of Milwaukee are not dead yet; have only been sleeping.

We celebrated the twenty-fourth anniversary of Modern Spiritualism here on Sunday, March 31st. Meeting called to order by H. S. Brown, M.D., at half past ten A.M., when impromptu speeches were made which were highly interesting.

Adjourned to 3 o'clock P.M., when we again met and had inspired words from E. W. Stevens, George Godfrey, J. H. Severance, M.D., and many others.

Some very interesting accounts of tests given through the mediumship of Mrs. Wright, were related. Mr. Stevens related in a very interesting manner what he saw and heard at Moravia. No doubt many in the audience learned for the first time that spirits could come to us in open daylight, in tangible form, and talk with us face to face, in the presence of a large number of persons.

In the evening we met again, at half-past seven, having half-hour speeches, by G. Godfrey, J. B. Smith, Mrs. J. H. Severance, and closing with one from Mr. Stevens.

The meetings were well attended, although a bad snowy day. One great good the meeting has done for us has been to inspire a few of the friends here to take hold and try to have regular Sunday meetings. To this end a committee was appointed to hire a hall and prepare the way, and now I am able to say that we have rented one of the largest and best halls in the city, and mean to have such speakers as will make our meetings interesting to all who are interested in our beautiful philosophy.

In conclusion I would say that the good work is going on here very rapidly through such mediums as Dr. Freeman, Dr. Herring, and Mrs. Wright. The latter is one of the best test mediums that I ever saw, and hundreds can testify to the same thing.

Myself and wife are still at work, Mrs. Severance having all she can do in her practice and lecturing.

I had almost forgotten to mention that we had a dance under the auspices of the Spiritualists, on Wednesday evening following the anniversary. It was well attended and some money raised to help pay expenses, and all voted that we had an entire success, both in the meeting and dance.

A. B. SEVERANCE.

## MONEY ORDERS AND REGISTERED LETTERS.

In answer to your little squib about persons sending small sums by registered letters, and statement that not one letter in a thousand, or something like it, is ever lost, with money in it, permit me to contradict you *point blank*. A large experience teaches me it is not safe to send even 50 cents in a letter. The letter is either robbed, or the party to whom directed denies the receipt of the money. The fact that the letter is registered fixes the question of its reception. Not very long since I sent about \$50 to Harper & Brothers. They denied its reception. After about four months correspondence and disputing I sent them a certified copy of their own receipt to registered letter, when they acknowledged their error, and sent one club of their magazines.

Two or three times I have sent money to the *Banner of Light*, and the publishers write me they never have received it.

Finding that in a short time I should lose more money than a thousand registered letters or post-office orders would cost, I have ever since registered all sums over 50 cents. You see publishers receive so many letters with money,—have so many clubs, etc.,—that we cannot be sure of their accuracy, if we are of their honesty.

CLARKE IRVINE.

We not only advise, but propose to pay the expense of post-office money-orders, or for registering letters when orders cannot be had, in case three dollars or more is sent for subscriptions.

It is true that a fifty-cent letter may be robbed; but it is so seldom the case that it would seem to be folly to pay *fifteen cents extra* to insure its safe delivery.

Our friend has had an extraordinary experience in the line of post-office losses. We are sure that neither of the publishing houses mentioned would knowingly wrong him or any other patron; and yet mistakes are liable to occur with publishers, as they do with all other business men. Time, patience, and perseverance will generally right all wrongs.—[ED. JOURNAL.]

## Is the Spirit Immortal?

BRO. JONES:—Allow me a few words through your paper on immortality, as I am troubled with doubts, and wish to elicit thought in that direction, and receive suggestions from others. I am informed from the spirit world that man is dual in his formation—composed of a spiritual body and a physical body. The spirit body always was, is, and ever will be, an individualized entity in form, like the physical body—not subject to decomposition or decay. The universe is peopled with spirits; these spirits seek incarnation, and are constantly being incarnated as opportunities occur. The teachings of Brother Tuttle, in your issue of March 2d, that the spirit and the physical bodies are germinated at the same time, and from like process, I would gladly believe unfounded in truth. The physical body is not life, and has no power but of the spirit. The spirit generates, permeates, moves and holds in form, the physical body. There is but one spirit body in man; this is an elementary, individualized entity—incapable of separation; hence, the parent cannot impart spiritual existence to the embryo child—for there is no spirit germ from the parent to be imparted. Not so of the physical body; it is composed of a great variety of elementary substances—combined in various forms, and may be imparted by the parent, as a germinal principle to the formation and growth of a new body, which the spirit develops into active existence. If the spirit is composed of parts, and a union of these parts is essential to the existence of the spirit, then, I think, all spirits may be subject to dissolution and death—for no two elements, so far as I know, can be so united as to be incapable of separation; and if, as I understand Brother Tuttle, the spirit is germinated by the parent, enlarged by the regular process of development—to fall back into nonentity, unless it reaches a certain point, then is my faith in immortality weakened, and if the spirit that lives after a dissolution of the physical body "can be gradually extinguished as a lamp burning for an indefinite time, and slowly going out, who knows that the time will not come in eternity, when all spirits will be extinct?" Is the spirit immortal?

H. A. EASTLAND.

March 7th, 1872.

## Report from J. L. Potter.

S. S. JONES—Dear Brother:—My report for March is as follows:

Places visited—Winona, Minnesota City, Minneka, Wabasha and Lake City; number of lectures given, 16; number joining association, 2; amount received in collections and yearly dues, \$46.88; expenses, \$2.50.

This is my third visit through this part of the State. The warm greetings with which I am met, the "God bless you," and "come again soon as convenient," gives me to understand that my labors are appreciated by at least the Spiritualists of Minnesota. Bros. E. V. Wilson and Lewis F. Cummings have made many friends at Lake City. Long may they live to battle for the right. I wish some test medium would feel it his or her duty to visit Minnesota. There is a great demand for tests here. Come and help us, if you feel the inspiration within you.

Our cause is growing in respectability among the masses. Good audiences greet me now, where two years ago we could scarcely get a hearing.

Ever laboring to build up the spiritual dispensation in the very midst of the rankest materialism, my efforts are submitted to the Spiritualists of Minnesota and a discriminating public to sit in judgment upon. I am ever in the work.

J. L. POTTER.

Kellog, Minn., April 1, 1872.  
Address: Northfield, Minn.

## The Science of Human Life.

BY JOHN BROWN SMITH.

In the evolution of human life, it becomes necessary, whenever the tendencies of advanced thought demand it, to recur to fundamental principles, in order to determine whether they have been buried beneath the debris of the past.

The development of the basic ideas of religion have been very fragmentary, beginning in the early traditions of Pagan religions, and culminating in the Pagan, Jewish, and Christian creeds of the centuries.

These creeds always provided a plan for saving the spirit; but did not provide a trinity of salvation for the three natures of man—spirit, mind, and body; the common element recognized by them being natural religion.

Jesus, that bold innovator on Jewish customs, brought the genuine light of truth to the surface by his searching analysis of the religion of the past, and the ever-living inspiration of the present; but the rudimentary condition of science prevented even him from comprehending the vital necessity of saving the whole man; and his followers failed to comprehend even his demonstration of immortality but appropriated the mythological ceremonies and dogmas of both Pagans and Jews, which have marred sectarianism.

Jesus gave signs by which his followers might be known; such as healing the sick by laying on of hands, speaking with unknown tongues, and even doing mightier things than he had done, etc.

The followers of the creeds, by their works give more or less evidence of partially comprehending the teachings of the gentle and peace-loving Nazarene; but at best they are all "isms," clinging to the shadow of the dogmas and undemonstrable theories which savor of the mythologies of antiquity.

All radical innovators against accepted theories have been foreshadowed in the advanced thought of the age preceding them. John the Baptist is continually preaching in the wilderness of the mind, filling it with great reformatory movements, for assimilation into our spiritual forces.

A new grand movement is foreshadowed at the present time, by the advanced thinkers in every department of reform, which demands a scientific religion that will prove adequate to the needs of man's whole nature.

It will be based on immortality, as demonstrated by Jesus and the phenomenon of Modern Spiritualism.

It will define the God of Science as an Infinite Congress or Conglomeration of Individualized Spirit, which in its ultimate perfection is power, motion, intelligence, instinct, love, and purity.

It will recognize the sacredness of all life in man's condition or phase of evolution; and demonstrate that self-development in every living thing includes the "inalienable rights of life, liberty, and the pursuit of happiness," in the way demanded by the instincts and spiritual intuitions; but this right must ever bend to the universal humanitarian principles, which recognize a common brotherhood in all nature.

Its creed can never be written on parchment, because progression means continuous change with a new creed written on every human soul with each revolution of the wheel of progress.

All reformatory movements are projected in the world of spirit, and have their incipient periods of preparation and culmination when the ball is put in motion in its inherent truthfulness and grandeur; the latter stage of growth is at hand, it signs mean anything.

We will give a practical illustration of the far-reaching efficacy of the scientific religion of the future.

Animals live surrounded by thousands of poisonous plants, but their acute instincts teach them what to avoid and what to use as food; but man with his more perfect and sensitive organization ought to have finer instincts; but he is far below the animals in the world of instinct, because of his morbid conditions of body, induced by an abnormal civilization.

Again, we find that the methods adopted for training in schools and institutions of learning, are very faulty because of the false system of cramming the mind with the effete ideas and methods of thought of the great men of the past, thus cramping that mental freedom and individual originality of thought which of right belongs to every mind.

We might carry these methods of analysis into the physical, emotional, and spiritual elements of man, and find as much chaos as in the mental and instinct nature, hence the necessity exists for a scientific religion which will analyze the wants of every department of human nature, and supply the proper plan of salvation; thus saving all who will, not even ignoring the *theological Devil*, when he is ready to accept it.

In conclusion, this grand science of human life will inaugurate a revolution of peace which will in all future time substitute the doctrine of right for that of might, and the real for the vague ideal, thus insuring that practice will keep pace with precept.

It will aim to organize and put in motion forces which will prevent the war and bloodshed that must come this generation between creedism and liberalism, unless the people become thoroughly enlightened in relation to the true condition of things.

It requires better generals to organize by voice and pen a movement which will overthrow the causes of war by the mental, magnetic and electric fire of heaven's artillery than to organize and lead in the destruction of life and property.

Philadelphia, Penn.

INVEST ONE DOLLAR AND A HALF, and send this paper one year to some friend.

## Voices from the People.

CENTER RIDGE, KAN.—M. Williams writes.—Enclosed is money for the glorious old JOURNAL. I expect to take it as long as I live. It gets better every number.

PRESCOTT, WIS.—M. W. Barb writes.—I regard the JOURNAL as truly worthy of my most earnest efforts in its behalf, and will continue to labor to increase its circulation as long as my services are acceptable.

CHETOPE, KAN.—E. Justice writes.—Your most excellent RELIGIO-PHILOSOPHICAL JOURNAL contains some of the best ideas, in my estimation, of anything I have ever read, and I am now sixty-five years old.

NEW ORLEANS, LA.—Chas. H. Read writes.—Please send the JOURNAL one year to the following names enclosed. I will get a large club of subscribers for your paper and send to you as soon as I get a little time. I am getting a big rush here.

DETROIT, MICH.—H. S. Titus writes.—I like the tone of your paper; there is no compromise with orthodoxy; you cut and carve right and left among its creeds and dogmas; we say go ahead, brother, it will make a worse fire than that you have passed through, to quench such a spirit as you have.

NEWPORT, MINN.—J. A. Ford writes.—The JOURNAL is always the first paper perused after receiving the mail. If Spiritualism is true, then the course you take is the correct one. I find as I travel about the country, the doctrine is planted everywhere more or less, and is all the time on the increase.

LOS ANGELES, CAL.—W. T. Henderson writes.—Enclosed is the amount for renewal of my subscription to your valuable paper. I was anxious to send it sooner, for I knew you needed all the assistance you could get, but I could not do so. I also send you the names and money for seven new subscribers.

REMARKS:—Thank you, brother, for your favors and appreciation of our beloved JOURNAL.

SILVER CITY, NEW MEXICO.—John Wood writes.—I cannot do without the JOURNAL. I should have been glad to have given you a helping hand, had my means permitted at the time of your great loss, but could not. You must take the will for the deed, and what good words, and what effort can nullify in this far-away, almost hostile country, toward the circulation of your paper.

NEPONSET, ILL.—S. Dorr writes.—There are quite a number here who are inquiring, and others scoffing and offering large sums of money if they can have a medium brought here who will do the things spoken of in the JOURNAL. Have you a medium in Chicago, who can satisfy such skeptics? I wish you would let me know if there is, for I think that if one should come we could increase the circulation of the JOURNAL.

REPLY:—Yes, we have several mediums fully competent to demonstrate the truths of Spiritualism, but they are not inclined to leave their homes and go so far to meet the reception which such people would give them, and only to gratify idle curiosity.

KOKOMO, IND.—M. P. Collins writes.—This is a glorious place, this Kokomo of ours, for orthodox hell and whisky dens. I don't know which is the worst, for one takes them to hell and the other takes their sense, and its harder still to tell which the other is, in regard to sense. Enclosed is money order for new subscriber. Send us the good old JOURNAL, it will help us educate and civilize these people.

WHEELING, W. VA.—Thos. Pollock writes.—You do right to fearlessly expose impostors, whether they call themselves Christians or Spiritualists. How degraded and contemptible a man must be before he can consent to bring disgrace on Spiritualism, by low tricks and imposture. But thanks be to truth and facts, all those who attempt to do so can only injure their poor contemptible selves.

ALLEGAN, MICH.—M. C. Vander Cook writes.—I am happy to say, the more I read the JOURNAL the higher in my estimation I hold it. There is no paper printed, so liberal in thought, and so direct in its dealings with the world of invisibles, as the JOURNAL. And I hope angels in and out of the mortal form will aid in its dissemination, until every liberal, and even creed-bound man in America, shall be a life subscriber to the JOURNAL.

SAN FRANCISCO, CAL.—John R. Kelson writes.—Having, for many months, been prevented by sickness and business matters, from giving my time to the cause of truth and humanity, as a lecturer. I have failed to keep you posted in regard to my whereabouts. On your conditions I wish my name on your list of Spiritualist lecturers. I shall devote my whole time to the cause. Will answer calls to lecture anywhere. Will make long or short engagements. My gift is inspirational speaking.

MERIDIAN, MISS.—Jas. S. Howe writes.—I must have the soul-nourishment afforded in your JOURNAL, therefore, enclosed find remittance for subscription. My practical knowledge of Spiritualism is confined to the experience of the past three months, but I can now fervently exclaim, I know it to be true! and by following the wise directions of our spiritual guides we have shunned otherwise inevitable disaster; and nobler, purer, more elevating doctrine than we receive never fell from the lips of earth's most revered sages.

KENDALLVILLE, IND.—J. S. Brown writes.—Enclosed find money for your most estimable and worthy paper, fearless and truthful on all questions of reform. I love its tone better every year. I love its advocacy of all true mediums, and the noble work in which they are engaged in the world's enlightenment, and knowledge of a future state. May the JOURNAL ever shine with its radiant truths, unfolding to the human mind, life, its past, and present, and future conditions, is the prayer of your friend and brother.

OLNEY, ILL.—Nettie Zook writes.—Your excellent JOURNAL is ever a welcome weekly visitor to our home. Always replete with grand and good ideas, brave in the cause of truth, progress and the better interests of humanity; its pages seem radiant with inspirations and incentives from the richer souls of the angels. I sometimes get fretted that our little band of Spiritualists here do not take more interest in Spiritualism and hold circles regularly. But I am real glad that some more of my friends are turning Spiritualists. I am sorry for the poor orthodox in their unhappy belief. But they are so silly and self-righteous they won't believe, or even listen to the teachings of Spiritualists—the most sacred and precious belief of poor mortals can possess in earth-life. Why can't they see that it must necessarily make one better and purer to believe and know that their loved friends can, and do often come to them with gentle greetings, words of encouragement, and that they are pleased or displeased, as we do right or wrong? They will believe it some day.

VERMONT, ILL.—James Holland writes.—Enclosed you will find six dollars to pay on back arrears which I consider I so justly owe you. I hardly know how to express my thanks to you for your kindness. You will accept my heart-felt gratitude, and I hope to be able to send you more soon. You may be assured that you will never lose anything financially by a true Spiritualist, for we know you are shedding a light which will shine brighter and brighter until all people shall know the truth of our beautiful philosophy of spirit communion. When the news came that the fire had swept into oblivion the largest portion of your great city, I feared that our beloved JOURNAL had been carried away with the rest, and that the truth-loving would suffer a great loss. Sure enough, your JOURNAL came out announcing the fact, and also, that you would re-establish it in a few days, which seemed an impossibility. But according to announcement, it came out more beautiful than ever. O, how agreeably I was surprised to look upon its pages again in so short a time. I always thought you were the right man in the right place. Now I am sure of it; and that the JOURNAL may live to send its bright gems of thought forth until all minds shall become free, is my prayer.

Thanks, brother, to be appreciated in our good intention, is gratifying.—ED. JOURNAL.







